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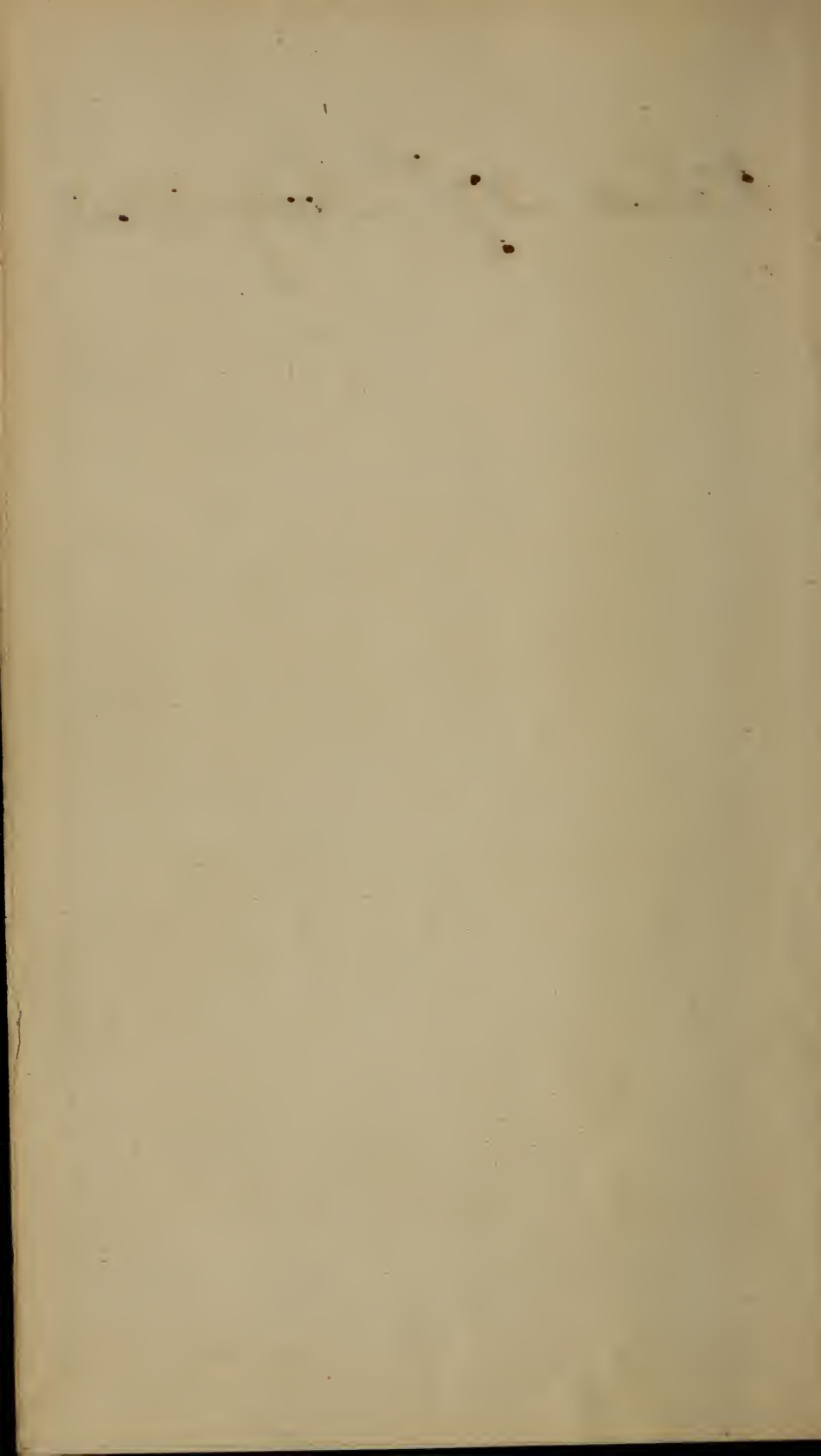
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THE  
KINGDOM OF GRACE;

OR,

THE MILLENARIAN THEORY

RIGIDLY EXAMINED

17  
AND

DEMONSTRATED TO BE FALSE.

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BY AN ANTI-MILLENARIAN.

1843  
PUBLISHED AT CINCINNATI.

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## PREFACE.

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THE opinion seeming to make considerable headway of late, that the Messiah is to come, *in person*, at some period not very remote, to establish his kingdom, and reign on the earth in power and great glory, for the space of a thousand years, the author of the present work has taken it in hand, to exhibit, in a plain manner, what he considers unanswerable objections to said opinion. All vain and unprofitable speculations he has carefully avoided, in the prosecution of the task which he proposed to himself. This method of argument he is willing to leave to Mr. Miller and all those of visionary heads, who, like him, are skilled in the computation of days and weeks, and other similar calculations.

He has been content to take up facts and general principles, such as all can understand, and know to be in accordance with the teachings of the Bible, and with the dictates of right reason; and these facts and reasons he has endeavored to bring home to the common sense of all, even the most unlearn-

ed readers, demonstrating that the Millenarian Theory is utterly without any foundation. Let him that readeth understand.

There is ever a fondness for novelty, and a predisposition in the human family to take up with any thing that can strike the senses. This is perhaps the most prolific source of errors in matters of religion. It is the *cause*, why, to this day, the Jews are a despised and dispersed people. They wanted a temporal Saviour and prince, and a religion more resembling their former system of splendid forms and ceremonies. The same is doubtless the cause of the thousand superstitions and abominations of Rome. They wanted a system which could make its appeal to the senses of men. Therefore it will not be a matter of surprise to us, if, for the same reason, there should be found *many advocates*, for this doctrine of a *personal reign*, unscriptural and absurd as it is. The spiritual kingdom of Christ, or the glorious kingdom of grace, is not sufficiently adapted to the external senses of men, and they would have the kingdom of glory, i, e., heaven itself in this world, even before the Saviour has delivered up the mediatorial kingdom to God, even the Father. But time, which proves all things, will witness, as we venture to predict, the final extinction of that error, which is now so rife and popular.

THE AUTHOR.



# THE KINGDOM OF GRACE;

OR,

THE MILLENARIAN THEORY REFUTED.

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## CHAPTER I.

That Christ's Kingdom is a Kingdom of Grace—the peculiar glory and excellency thereof.

MAY we not suppose it to be in perfect harmony with the principles of religion to say, that this earth was created on purpose to afford a proper theatre, on which to exhibit the scenes of redemption. For, certainly, no more important event has ever been wrought by Deity himself, or exhibited to the eyes of an intelligent universe, than that which was enacted on Calvary. If the *purpose* to save man by the blood of atonement was not an after-thought with God, it must have been prior, in the order of things, to the purpose to bring this world into existence; unless we suppose that, in the mind of Deity, things of the first magnitude yield to those which are of but secondary importance.

We believe that in the deep counsels of eternity, there was a covenant of the Father made with the Son, in which he promised him a seed to serve him, saying that he should "see of the travail of his soul, and be satisfied." We have the fullest testimony in favor of this belief, in such passages of Scripture as the following: "All that the *Father hath given me*," said the Saviour, "shall come unto me;" and again, in his prayer to the Father, "Thine they were, and *thou gavest them me*," etc.; plainly intimating that there was a transaction with the Son, in which those whom he hath redeemed with his blood, *were given to him* before the foundation of the world.

The eternal Father might have given unto his Son a temporal kingdom, glorious and magnificent, and thousands of millions of subjects, of a more excellent nature even than Adam before the fall—a kingdom in which sin had never found any place; but it would not have been like the kingdom which he *hath bought with his blood*. For no song of redeeming love would ever have been celebrated by the subjects of it. As high as the heavens are above the earth, so much higher and more excellent is the kingdom of our blessed Immanuel, than any kingdom on which the riches of heaven could have been expended, but in which *grace* had never reigned. It is written, that there is "joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance;" from



which we clearly understand, that Christ is glorified more in the *salvation of one redeemed sinner*, than in the mere creation or existence of ninety and nine just persons, who never knew any thing about sin. In the creation of the heavens and the earth, the glory of God is seen; that is, his wisdom and his power are manifested in them; and so they would be in a far higher degree, in the multiplication of holy and intelligent existences, who could drink in the exuberant displays of his goodness. But his *mercy* could *never* thus be made known, his *justice* nor his boundless *love*. These brightest attributes of his character must have remained forever unknown to the whole universe of created beings. Christ might have reigned eternally over an empire of angelic beings without any knowledge of sin; and they would have praised him for their existence, but never for redemption through his blood.

Who will sing the most glorious song in Heaven? Not the angels, who never sinned, nor were redeemed; but ransomed sinners of Adam's race, when they shall be permitted to sing this song, "Unto him that *loved us*, and washed us from our sins, in his own blood, and hath made us kings and princes unto God and his Father, to him be glory and dominion for ever and ever." Yea, we cannot but think that the blood-washed, and white-robed company of the ransomed, will be a more privileged order of the blest above, than even the sinless angels. They will

owe inconceivably more than angels to the love of the Saviour; and if they but feel their obligations in a corresponding degree, they will be better able to sound the *depths of praise*. And this is the reason that there is joy in Heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. One redeemed sinner will tell more to the glory of God's grace, than a created universe besides. For in the redemption of one sinner, he would make such an exhibition of his moral perfections, as no created intelligence could have conceived possible to be made. Every such trophy of grace, therefore, will be the occasion of awakening emotions of unutterable joy in Heaven, and will be an everlasting monument to the praise of that Grace.

So then, the very highest praise of the kingdom of Christ, is that it is a *Kingdom of Grace*. If there be a single truth taught in the Bible, which makes the bosom of the Christian to swell with emotions which cannot be described, it is that God chose to make known his Love in Christ Jesus, to our ruined world. As it is written, "For God *so loved* the world, that he gave his only begotten Son, that whosoever believeth in Him, might not perish, but have eternal life." If this truth were generally well understood, it would help to remove the obscurity of these words of the Apostle Paul, "Moreover, the law entered [or was given] that sin might abound.

But where sin abounded, Grace did much more abound, that, as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."

Who then could imagine that there are those, professing to be subjects of the kingdom of grace too, who desire that it shall come to an end, and who even pray for it. I allude now to the frequent petitions which we meet with in their newspaper communications on the Second Advent, in which they repeat these words of John in Revelations, "Come Lord Jesus, even so, come quickly;" that is, as we understand them, (millenarians,) "Come, put an end to the present age or dispensation; let the Gospel cease to be preached to sinners; multiply no more the trophies of thy victorious grace; let there be no more joy in Heaven over sinners that repent; finish the number of thine elect." Perhaps they design not that this construction shall be put upon their words, yet every syllable of it is clearly implied. They teach that when Christ shall come in the beginning of the Millenium, the present age or dispensation shall close; that the saints will be raised from the dead, and the wicked will be destroyed, and hence that there will be no sinners, to whom the Gospel may be preached during the Millenium; that as there will be none but Christ and his glorified saints on the earth during that period, there will be no more death, nor propagation of the race by mar-



riage, and hence that all the elect of Christ will have been gathered in at the commencement of the Millenium. So then, every time they offer up this petition, "Come Lord Jesus, come quickly," they do *intentionally pray, that the gospel dispensation may quickly end, and that the number of the elect may be limited and cut off, rather than increased.* But surely the inspired John never used the words in this sense. With Paul, he could have said, "*I am not ashamed of the gospel of Christ; [that is, the gospel dispensation,] for it is the power of God unto salvation, to every one that believeth.*" So far as he was personally concerned, he doubtless desired that the Saviour would come quickly; and he uses the word in the sense in which Jesus himself uses it, when comforting his disciples on account of his expected departure from them. "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you, and if I go and prepare a place for you, I will COME AGAIN and receive you to myself, that where I am there ye may be also." This was spoken for the consolation of the Twelve, in their loss of the visible presence of their Lord and Master. He did *come again* and receive them to himself, when they rested from their labors, and were introduced again to the visible presence of their Saviour in Heaven.

But it seems to me, that John explains his own meaning to all such as have no favorite theory to

establish. "Behold I come *quickly*," or "*very soon*," as I suppose the word certainly means. Eighteen hundred years have passed away, since this was spoken, and *yet the Saviour has not come in person*. And if he may delay his coming for so long a period, and yet this text remain true, then I see no reason why it may not be equally true, though he should defer his coming for another thousand years. "And my reward is with me, to give to every man according as his work shall be." This clause, on the principles of Millenarians, can have no reference to the wicked, but only to the righteous; inasmuch as the wicked will not be raised from the dead, to be rewarded and judged according to the deeds done in the body, till after the thousand years of Millennial blessedness are expired. But as I intend to have something on this topic, in a subsequent chapter, I shall for the present leave this digression.

## CHAPTER II.

### The Kingdom of Grace, a Spiritual Kingdom.

THE Mediatorial Kingdom is spiritual in its nature. It is not a kingdom of this world. It is not temporal in any other sense, than as to the term of its duration in this world. As our Saviour said to the Pharisees, demanding of Him when the kingdom of God should come, "The kingdom of God cometh not with observation; neither shall they say, lo here, or lo there; for behold, *the kingdom of God is WITHIN YOU.*" As much as if he had said, you shall not see it; it will not come with external pomp, or attended with outward and visible signs of splendor and royalty. There will be no no visible and temporal prince, occupying a literal and material throne, and ruling with a temporal sceptre, over the sovereignties of this world; but the kingdom of God is within you,—in your hearts. Unless this expression, "*kingdom of God,*" as here used, is wholly inexplicable as to its import, we should think that this declaration alone, so clear and explicit as it seems to be, would be enough to silence all those who contend for a personal reign of Christ in his kingdom on earth. He has here, most unequivocally, taught that his kingdom is of a spiritual nature.



Again, the same truth is expressed with equal clearness by the Saviour himself at the bar of Pilate, when questioned as to his kingly character and office, he says, "*My kingdom is not of this world*; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." No candid reader can possibly mistake or misconceive the import of these words. For if the Lord Jesus had expressly designed to combat the error of those who believe in a *personal reign*, it would not be easy to imagine in what plainer or more direct terms he could have done so, than he has here used. He announces distinctly that he has a kingdom; and at the same time declares plainly that his kingdom *is not of this world*. "Pilate said unto him again, art thou a KING then? Jesus answered thou sayest that *I am a KING*. *To this end was I born*; and for this cause came I into the world, that I should bear witness to the truth."

He disclaims not his right to the appellation of KING, but owns that he is *the King of the Jews*. This was one of the accusations brought against him, on the ground of which he was condemned to be crucified. For "Pilate wrote a TITLE, and put it on the cross, and the writing was, *Jesus of Nazareth, the KING OF THE JEWS*. Then said the chief priests of the Jews to Pilate, write not the

king of the Jews, but that he *said, I am the King of the Jews.*"

Here then are two facts most clearly revealed in the sacred narrative; first, that Christ avowed himself to be *a king*; and secondly, that he made no pretensions to any temporal throne or kingdom, but on the contrary, denied that his kingdom was of this nature. Was there any mental reservation in this case? Was our Saviour aware at the time when he used the above language, that he was the heir of the literal and material throne of David, which in due time he was destined to occupy? Then, in giving his disciples and the Jews to understand that his kingdom was not of this world, nor a temporal kingdom, he was guilty of an egregious and palpable deception. The advocates of the personal and premillennial advent, are forced into a disagreeable dilemma; who by implication bring such a charge against the Lord of Life and Glory, in order to maintain their theory.

I shall here give a specimen illustrative of the manner in which they reason in defence of their peculiar tenets, from a late work printed at Cincinnati, in which the author speaks as follows; "I argue the personal reign, in the first place, from the promise made to the Virgin Mary, which is the same in substance with that which is often mentioned in the Old Testament. The promise is, that the Messiah, the man Christ Jesus, God manifest in the flesh, in



the visible glories of his humanity, shall sit upon the *throne of David*. For, as we have already stated, the promise is made to Christ as *man*, as the incarnate Immanuel, the offspring of the Virgin Mary, and *the lineal descendant of David*, and consequently, *the rightful heir to David's throne*. Now what is the meaning of the expression "David's Throne?" It cannot mean a throne in some distant part of the universe, called Heaven; for David never had a throne there. For what says Peter, in his sermon on the day of Pentecost, recorded in the 2nd chap. of the Acts of the Apostles? He says that David is not ascended unto the Heavens. (Acts. ii. 34.) Of course, if he had not ascended into heaven, but was still in the separate state of departed spirits, he could not have had a throne in heaven. Nor can the expression before us, mean *a throne in the Gentile church*; for David never had a throne there. Indeed, in David's time, the manifestation of Christ to the Gentiles had not occurred. It was not till the death of Christ, that the middle wall of partition, between Jew and Gentile, was broken down.

"Now suppose it had been said to the mother of George IV. that the Lord should give to him the throne of his father, George III., or to the mother of Edward VI. that the Lord should give to him the throne of his grand-father, Henry VII., what would have been meant by such language? It would obviously have meant the throne of England; and to sit

upon the throne of a kingdom, signifies according to the established use of language, to reign personally over that kingdom. In like manner, agreeably to the fair import of the words when it was promised to the Virgin Mary, that her Son, the Lord Jesus Christ, should sit upon the throne of his Father David, the angel Gabriel meant, and the mother of the man Christ Jesus, accustomed as she was to Jewish phraseology, could have understood him to mean nothing else,—the angel meant, I say, that the Messiah should reign *in person*, where David reigned, i. e. in the literal land of Palestine over the twelve tribes of Israel.”\*

The above is presented as a fair specimen of the manner in which Millenarians generally explain those Scriptures which have any bearing on the subject of Christ’s kingdom; and it is a proof what havoc they are compelled to make of truth, in order to maintain their theory. The whole scope and design of the preceding criticism on the expression, “David’s throne,” contained in the promise made to the Virgin Mary, is to show that, as David had not a spiritual throne, nor a throne in heaven, nor a throne in the Gentile church, but only a *literal throne* in the *literal land* of Palestine over the *literal twelve tribes* of Israel, therefore Christ as the lineal descendant, and the rightful heir of David’s throne, cannot have a spiritual throne, a throne in heaven,

\* Winthrop’s Lectures, p. 195—196.

nor a throne in the Gentile church, but must occupy the literal throne of his father David, in the literal land of Palestine, and literally over the twelve tribes of Israel, (not over the Gentiles.) How different the views of this writer concerning the Saviour's kingdom, from those which the Saviour himself has advanced as before alluded to. He persisted to the very last, that he was the KING of the Jews, and of course the *rightful heir of David's throne*. But never once did he set up any claim to the literal and material throne on which David sat.

Indeed, if the principle of interpretation should be rigidly carried out which this writer seems to have adopted, it would prove too much, even for his own theory. David's literal and material throne would needs be raised from its dust and ruins, or neither Christ nor any other lineal descendant could ever sit upon it. For whatever principle of interpretation one may choose to adopt, the rules of logic require that when he has adopted it, he adhere to it strictly. And if God is able to raise up from the dead the identical subjects over whom David reigned and to give them to Christ as his subjects, and to establish him in Palestine, because David reigned there, he is just as able to raise up again the very identical throne on which David sat, and to place his heir and successor the man Christ Jesus upon it. But it is much to be questioned, whether this writer does adhere so strictly to his own rule of interpre-



tation. For, in this same chapter on "the personal reign of Christ" from which I made the above extract, he has the following language: "The Jew's mistake, like that of the fifth-monarchy men in the time of Cromwell, was that they did not perceive that it was the *risen, changed* and glorified saints, and not the saints in the flesh, who were to be the chief princes and rulers in the kingdom of our Lord; and if any persons in the flesh should expect in these days, to establish the kingdom of the saints by the organization of a military force, they would be liable to the same censure with the fanatics in the time of Cromwell. We must wait, my friends, *for the glorious appearing of our Lord*; and then he and the armies which follow him *out of heaven* (Rev. xix. 14) will establish the kingdom. It is a *kingdom of heavenly origin*, and *not of earthly origin*; and hence it is to be established by heavenly power."\*

Did the author forget, before he had time to write ten pages, that Christ was to reign, according to his own showing, over the kingdom of Israel, and on the literal throne of David? But was David's kingdom a kingdom of heavenly origin, and was it therefore established by heavenly power? Were risen, changed, and glorified saints, the chief princes and rulers in the kingdom of David? Thus it is that men will necessarily contradict themselves, and

\* Winthrop's Lectures, p. 211.

get confused, when they undertake to defend erroneous opinions.

The truth is, Christ could easily have made himself master of the throne of Israel, if he had desired it. For the Jews, on one occasion, wished to take him by force, and make him a king. But he did not permit himself to be seated on the throne of his father David, although he was born a king, and was really "*the King of the Jews*," and had, therefore, a right to the temporal and visible throne of David. But it is said that the time was not yet come for Messiah to take possession of, and reign on his throne. Yet our Saviour did not give this as a reason for declining to accept, at that time, the crown and the sceptre of the kingdom of Israel. The time was not yet come, and why? Because the Saviour "had not passed through his humiliation, and finished the atonement," which he came to make, by giving himself a sacrifice for sin. But all this was over, when he arose in triumph from the grave, leading "captivity captive." Why did he not then assume the crown, and sit down on the throne of David? Many long and dark centuries of sin and woe have rolled away, since those precious words "*it is finished*" died away on his lips, and still he has never come to occupy his long, too long vacant throne. If that hour, when he gave up the ghost on the cross, *it was* FINISHED; if when he ascended as a conqueror from the grave, the

foundations of his kingdom were thoroughly laid, why has he never yet, through so many ages, come to take possession of, and reign over his kingdom? Is he not a KING? And if he be a King, has he not a THRONE? O, if indeed he was born the heir only of the temporal throne of David, we cannot but think that he came into the world, at least, eighteen hundred years too soon. His first coming in the flesh, should have been deferred for a little season longer, if the fulness of time was not yet come to put him in possession of his kingdom. A king without a kingdom would be an anomaly. He not only has a kingdom, but he is in his kingdom, and reigns over it.

When this kingdom of our Lord and Saviour Jesus Christ was first established in the world, is a question which I shall undertake to discuss in another chapter, as it would not be in order to discuss it here. But it is certain that so long ago as the day of John the Baptist, it was near at hand. He exhorted the Jews saying, "Repent, for *the kingdom of heaven is at hand.*" But what kingdom did John mean? Evidently he meant the Gospel dispensation. But here a Millenarian will interpose and say, "No; John could not have meant the Gospel dispensation; for that is not the kingdom of heaven. He meant the kingdom of the resurrection, and the kingdom of glory which Christ was to set up more than eighteen hundred years hence." But would



John have announced that it was *near at hand*, when it was so far distant? Or could the Jews have supposed that he spoke to them in hyperbole, meaning by the phrase, "*is at hand*," that more than eighteen centuries were to pass away, before that kingdom should come? They could not have understood him thus; and John would not have allowed himself to use language in addressing them, which he knew they would misunderstand. Therefore it is quite certain, that he meant the Gospel dispensation; and he calls that dispensation "**THE KINGDOM OF HEAVEN.**" This is high authority; but we have still higher, viz., that of the great Head of the Church himself: "Suffer little children," said he, "to come unto me, and forbid them not; for of such is *the kingdom of heaven.*" All Christendom, I believe, has ever understood this expression to mean the Church on earth, or the Gospel dispensation. And to deny it, would be to take away the strongest support we have in the New Testament, for the sacred rite of infant baptism.

I will now give another extract from a Millenarian author, to show how they pervert the meaning of the plainest Scriptures, (ignorantly, as, in charity, we are bound to suppose,) in order to make them suit their theory. It is taken from the same work, before referred to, and is a paraphrase on Jeremiah xxiii, 5, 8: "Behold, the days come, saith the Lord, that I will raise unto David, a *righteous Branch*, and

*a kingdom shall reign* and prosper, and shall execute judgment and justice in the earth. *In his days* Judah shall be saved, and Israel shall dwell safely ; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought the children of Israel out of the land of Egypt. But, the Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries, whither I had driven them, and they shall dwell in their own land."

On this passage the author has the following remarks : " This, as we have already shown, is clearly a literal return of the Jews to the land of their fathers. Now where is the warrant for giving to this part of the prophecy a *literal* interpretation, and giving to the other part of it, an interpretation exclusively *spiritual* or *figurative*? The Lord says that he will raise unto David a 'right ous Branch.' Does not this mean a literal descendant of King David? This is admitted by all. The prophecy then proceeds thus—"and a **KING** shall reign and prosper, and shall execute judgment and justice in the earth. *In his days*, Judah shall be saved," etc. Is not this exactly the language that would be used to describe the *personal reign* of a lineal descendant of King David, ruling over the restored Jewish nation, and administering a righteous and prosperous



government? There is not the shadow of a warrant; either in the connection and context, or in the known nature of the subject, for giving to the passage, in its relation to the reign of Christ, an import exclusively figurative and spiritual. I am aware that some of the language is metaphorical, as for instance, ‘*a righteous Branch* ;’ but the established usage of such words show that in a connection like this, the expression means the literal descendant of a particular family, just as the branch of a tree springs from the parent stock. If it be said that other passages of Scripture speak of a spiritual reign of the Messiah in the hearts of men, we grant it. The question, however, is, not whether Christ is to reign spiritually, but whether, at the same time, he is not to *reign personally also*. And we maintain that the language of Jeremiah in the connection and context, clearly points out *the literal and personal reign* of a lineal descendant of King David—the legal heir to his throne—the promised Messiah—**THE LORD OUR RIGHTEOUSNESS.**”\* Unless this author makes “*personal*” and “*literal*” to be synonymous terms, we see no objection to giving to this prophecy in Jeremiah, as literal an interpretation as he even can desire, and yet it would not follow that Christ is to reign, in his bodily person, on the literal throne of David. Has not a **RIGHTEOUS BRANCH** been *literally raised up* unto

\* Lectures, page 201.

David ; that is, a lineal descendant, according to the flesh ? And does he not *literally reign, as a King*, in the Church ; and will he not reign literally over the whole world, when all nations shall be comprehended within the pale of the Church ? And will not Judah literally be saved ; and will not Israel literally dwell in safety, when they shall submit to his sceptre of righteousness ? There is no necessity whatever for the conclusion, from giving to this prophecy a literal interpretation, that there will be, therefore, a visible and personal enthronement of the Messiah, on the visible and material throne of David. And no one could ever see any such necessity except through a very distorted vision.

There is a prediction in Isaiah which is not very dissimilar as to its import, to the one in Jeremiah, on which we have just remarked : “For unto us a Child is born ; unto us a Son is given ; and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the *increase of his government* and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice, from henceforth, even forever,” Isaiah ix, 6, 7. This prophecy has been fulfilled, or is now in the course of fulfillment. His *government is rapidly increasing*. “Of the increase of his government and peace, there shall be no end,” etc.

This expression is, in my view, fatal to the theory of Millenarians; for, according to the principles of that theory, the government of Christ is to have no increase, after the second advent. The elect will all have been gathered in against that great Day, when the Son is to be revealed in glory from heaven.

We believe that Jesus Christ is the King in Zion, and that he sits upon a throne of glory. As it is written in REVELATIONS, "To him that overcometh, will I grant to sit down with me in MY THRONE, even as I also overcame, and am set down with my Father in his throne." Having overcome, he has been crowned; and he is NOW enthroned in the very *heart of his Church*; yea, he sits upon *his throne*. But he does not occupy the visible and literal throne of David, and there is not any probability that he ever will. If the Redeemer and King of Zion should remove his visible throne from heaven to earth, what advantage would be gained to the Church or the world? If he should establish his government and his residence at Jerusalem, "in the literal land of Palestine," still he would be invisible, except to a very small portion of the inhabitants of this world. He could not be seen by those who live in China, or those who live in this country, unless they should have *new organs of vision* given them, by which they should be able to penetrate through this opaque globe, or to look around it at a single glance, and to have a view of objects at a



very remote distance. And therefore the conclusion is, that he could not reign over them otherwise than as he now reigns, viz., by his Holy Spirit, ruling in their hearts, and conforming them to his Divine will. So that I think his kingdom would still be a *spiritual kingdom*, even though he were *personally present on the earth*.

Here I shall take the liberty to transfer to my pages another quotation from the book to which I am already so largely indebted. I give paragraphs entire, to the end that I may not be charged with a design to misrepresent and pervert the views of the authors I quote from, by giving detached and broken sentences from their writings. From the grant made to Adam, this author undertakes to maintain the doctrine of the personal reign as follows: "This leads me to recur to the original grant of dominion given to Adam. You will find it in the first chapter of Genesis, the 26th, 27th and 28th verses, where we read as follows; 'And God said, let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the

air, and over every living thing that moveth upon the earth." This was the original grant of dominion to Adam, the first man. He lost it in the fall. It was then usurped by Satan, who is called the God of this world, and the prince of the power of the air. But the second Adam, the Lord from heaven, as the Scriptures inform us, is to restore all that was lost in the fall; and hence, in the 8th Psalm, which had always been applied to the Messiah, we read "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings, hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained, what is man, that thou art mindful of him? and the SON OF MAN that thou visiteth him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth!" Here the language is almost identical with that of the original grant, recorded in the first chapter of Genesis, and the

meaning is precisely the same. This Psalm, therefore, represents Messiah the second Adam, as receiving and recovering the dominion over the creation, which the first Adam had lost, and which is at present usurped by Satan the God of this world.

“Now if you have any doubt that this Psalm refers to the Messiah, you will have your doubts entirely removed, when you examine the inspired comment on it, given by St. Paul in the 2nd chapter of his Epistle to the Hebrews. Beginning at the 5th verse we read thus: “For unto the angels hath he not put in subjection the world to come, whereof we speak.” The Greek word which is here translated “world,” is *oikoumene*, and means the habitable earth; and the passage should have been rendered, “not the world to come,” but “*the habitable earth to come*,” that is, the new earth, of which we spoke in our last lecture, and which is described by St. Peter, in the 3d chapter of his second Epistle. The word *oikoumene*, is a Greek participle, and means *inhabited* or *habitable*; the word *ge*, being understood, which means the *earth*, or *the land*; hence the meaning of the expression in this passage, as we have already stated, is, “*habitable earth*.” But to proceed: “For unto the angels hath he not put in subjection, *the habitable earth to come*, whereof we speak, (i. e., the new earth.) But one, in a certain place, testified saying—here Paul quotes from the 8th Psalm—“What is man, that thou art mindful of him? or the



Son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he hath put all in subjection under him, he left nothing, that is not put under him. But now we see not, *yet, all* things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man," Heb. ii, 5-9. Such is the comment given by St. Paul. He speaks of the Messiah, you observe, in three conditions; first, that of sub-angelic humiliation—"we see Jesus, who was made a little lower than the angels," Heb. ii, 8; secondly, that of heavenly exaltation—"crowned with glory and honor," Heb. ii, 9. and sitting at the right hand of his Father; and thirdly, that of earthly dominion—"we see *not yet* all things put under him," Heb. ii, 8; intimating that though he is not yet possessed of his full reward, still, on the future habitable earth (Heb. ii. 5, 6, 8, and Ps. viii.) Christ will be the manifested head of creation, the second Adam, the Lord from heaven, ruling over land and sea, and making Jehovah's name glorious to the ends of the world."\*

If I were a Socinian, I could subscribe with all my heart to every sentiment embodied in the pre-

\* Winthrop's Lectures pp. 197--199.

ceding extract. I am not now guessing that the mind of the author may be tinctured with the Socinian heresy; nor would I assert that it is the source and root of Millenarianism. But I can discover a strong affinity between them, and a necessary tendency of the one towards the other. Hence I venture to foretel that the principal converts to Millenarianism will be from the ranks of Unitarians. The promises and predictions are so plain and so numerous to this effect, that they cannot deny that Jesus is to possess a future and glorious dominion over the nations of this earth. But if he is not divine, he cannot possess and exercise a spiritual government. God could, by his spirit, rule in the hearts of men, and bring all nations into subjection to his will; but this dominion would not belong to the Saviour, on the supposition that he is not God, but only a creature. Therefore, it will be necessary for him to revisit earth and reign in his bodily person, else the prophecies concerning his future dominion can never be fulfilled.

But I will examine with somewhat of critical severity, the learned exegesis contained in the foregoing extract. To Adam, the first man, it is said, was granted the dominion over the creation; viz: "over the fish of the sea, and over the fowl of the air, and over the earth, and over every creeping thing that creepeth upon the earth." And from hence it is argued that the second Adam, the MAN



*Christ Jesus*, is to receive and recover back again the lost dominion of this world; and that, as the first Adam reigned personally over the works of creation, so Christ, the second Adam, is to reign *personally* over the same creation, viz: over the *fish of the sea*, and over the *fowl of the air*, and over the *cattle*, and over all the earth, and over *every creeping thing*, that creepeth upon the earth! What a glorious kingdom this will be, of our blessed Saviour! But we did not know that this was the kingdom, which he bought with his precious blood! And our author, very appropriately and learnedly, quotes the 8th Psalm, as corroborative of this view of the nature of that Dominion which Christ, as the second Adam, is to possess: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him? And the *Son of Man* that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen; yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth."

Many readers will, doubtless, feel themselves indebted to this author for the information, that the

expression "Son of Man" in the above quotation, had the remotest allusion whatever to the Man Christ Jesus. Though there is no mention made of *men*, of the *elect*, of *believers*, of *redeemed sinners*, in this grant of dominion, given to the Son, as the price of his sufferings, still, all *sheep* are given to him, and *oxen*, yea, and the *beasts* of the field, the *fowl* of the air, and the *fish* of the sea, and whatsoever passeth through the paths of the seas!" And of course he is to reign over them in person, because the first Adam did. The writer has not explained, however, whether these animals over which Christ is to have personal dominion, will be raised from the dead. He indeed explains in another place, as we have already seen, that the chief princes and rulers, in the future glorious kingdom of our Lord, will be the *risen, changed, and glorified* saints, and *not saints in the flesh*. His readers would have felt that they owed still greater obligations to him, if he had also explained whether these inferior subjects of Christ's glorious kingdom, all *sheep, oxen*, etc. will be raised from the dead, after the final conflagration. For this is a mooted question, and some able writers are of the affirmative opinion.

To remove all doubt that this 8th Psalm refers to the Messiah, the author cites us to the 2nd chapter of Hebrews, where he says that Paul himself quotes it, as having reference to him, (the Messiah.) I must object to his criticism on the expression, "*The world*

to come.” All plain readers of the Bible, who have not so much skill in Greek, and in supplying Greek terms when they seem to be wanting, as the author, would have supposed this expression to refer only to the future state of men, after death. But he makes it refer to the *new earth*, which is to be created after the present world shall have been destroyed by fire. He admits that Paul does not say, the “*new earth* to come.” But perhaps Paul inadvertently omitted the word *new*, or the Greek term answering to it; and he supposes that the word *ge*, which means the earth or the land, is understood, i. e. was omitted by Paul.

Here I cannot neglect the opportunity to remark, that if it be lawful and proper, whenever it may suit our convenience, or the hypothesis we advocate, to supply a word in the Scriptures, or to suppose that a word is understood, i. e. was omitted by the inspired writer, then we can easily establish from the Scriptures, any theory which we choose to adopt. But how does our author show that Paul makes the expression “Son of man,” in the 8th Psalm, refer to the Messiah? Or what is there in the passage quoted from Hebrews, which shows that the name *Jesus*, “but we see *Jesus*,” in the 9th verse, is identical with “Son of Man,” in the 6th verse? Scarcely have I seen a more palpable perversion of Scripture than this. “We see not yet all things put under him.” Whom? Man or *Jesus*? This was the question which the author went about to settle,



But has he done it? Read the 9th verse again, in connection with these words, "we see not yet all things put under him." "But (9th verse) we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, *should taste death for every man.*" Now the name "*Jesus*" or "*man*," may either be referred to the pronoun "*him*," in the preceding verse. And the difference between us and this author is, that he makes the pronoun "*him*" in the phrase, "we see not yet all things put under *him*," relate to Jesus as its noun, whereas we make it relate to the generic term "*man*." Man was in a state of condemnation. Man was himself in need of a Saviour, so that all things could not be said to have been put under him. How could he be considered as the Lord and Head of this lower creation, who had forfeited all things, and even his life, by sin, and who had need of a Saviour to keep him from hell. Therefore the last word in the 9th verse, the word "*MAN*," and not the word "*JESUS*," is that to which the pronoun "*him*" is properly related. And when man shall be finally redeemed from sin and death, we believe that he will gain more than was lost by the fall. But there are several important reasons why the name "*Jesus*" in the 9th verse of this chapter, is not identical with the expression "*Son of man*" in the 6th verse, which I will state in numerical order:



I. And in the first place, if the expression, "Son of man," as quoted by Paul from David, has a direct reference to Jesus Christ, then, if we can understand his language, Paul says one thing very plainly in one verse, and another thing as plainly in the very next verse. What does he say in the 8th verse? "We see not yet all things put under him," (i. e., Jesus Christ.) And what does he say in the 9th verse? "But we see Jesus crowned with glory and honor." This, to me, at least, looks very much like a contradiction.

II. The expression, *Son of man*, when it refers to the man Christ Jesus, or the Messiah, always begins with a capital letter, as in Luke xxi, 27: "And then shall they see the Son of man coming," etc. But neither in David, nor in Paul, does it commence with a capital letter.

III. The beautiful and impressive exclamation of David, according to the interpretation our author gives it, is unmeaning and senseless. "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" It is an expression of *humility* on the part of the Psalmist, and of devout wonder at the infinite condescension of the Most High, that he should stoop down from his highest heavens, to take any notice of a worm of earth. So every reader would at first understand it; and as such, it has force and meaning. But if it is to be understood with reference to the blessed Jesus,

its meaning is gone. David could not have exclaimed, in wonder at the condescension of God, "Who is Jesus Christ, that thou visitest him!"

The author adds, in conclusion, "He (Paul) speaks of Jesus in three conditions; first, "that of sub-angelic humiliation;" secondly, "that of heavenly exaltation;" and thirdly, "that of earthly dominion." Now every item of this, the strictest Socinian may admit. Yes, if it was only the dominion over the fish of the sea, and the fowl of the air, and over every creeping thing that creepeth on the earth, that was given to the Messiah, to the *Man* Christ Jesus, we admit that he shall ultimately possess this promised dominion; and, moreover, that he will rule over it *in person*, since, on the supposition that he was a mere man, he could not reign in any other manner—could not have a spiritual dominion.

It is conceded, that the dominion of this world, which was lost by Adam, the first man, was "usurped by Satan, who is called the god of this world." But how has Satan ruled over this world? *In person*, or by a spiritual agency? I permit every reader to answer this question for himself. If, therefore, Christ, the second Adam, is "to receive and to recover the dominion which Satan usurped," and which he governed by the agency of dark and malignant spirits, we can see no difficulty whatever in the supposition, that Christ may rule over the same

dominion, by the agency of his Holy Spirit, and of “ministering spirits.”

I have given, perhaps, too much attention to the writer, on whose views I have ventured so freely to animadvert; and if his eye should meet with this volume, he may feel flattered by the notice which I have taken of him. Yet I can most sincerely affirm, that I have been influenced by no motive but a desire to expose the sophistry, by which attempts are made, to build up and sustain a dangerous and false system of religious faith. A house that is built upon sand, must fall.

I shall now proceed to offer more direct proof from the Scriptures, for the *spiritual* nature of Christ’s kingdom on earth. But it will not be necessary to multiply passages for this purpose. A very few shall therefore suffice. The Prophet Ezekiel speaks thus: “And I will sanctify my great Name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you *from among the heathen*, and *gather you out of all countries*, and will bring you into your own land. Then will I *sprinkle clean water upon you*, and ye shall be clean. From all your filthiness, and from all your idols, will I cleanse you. A *new heart* also will I give you, and a *new spirit* will I put *within you*; and I will take away the stony heart



out of your flesh, and I will give you a *heart of flesh*. And I will put *my Spirit within you*, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God," Ezek. xxxvi, 23-28. Now in ascertaining the full import of this prophecy, several things are to be noticed :

1. The Jews, God's ancient people, are to be taken from among the heathen and brought into their own land again. This I believe will be *literally fulfilled*.

2. God himself or his Son Jesus Christ, who is acknowledged to be God, is to separate his people from among the nations whither they are dispersed, and to lead them into their own land again; this also will be *literally fulfilled*, though he will not do it in person.

3. They are to be initiated into his visible church on earth, by the ordinance of baptism, or the sprinkling of clean water upon them, which is a symbol of the cleansing influences of the Holy Spirit, by which they shall be purified from all their moral filthiness.

4. It is also foretold, that God shall put *his Spirit within them*, to cause them to walk in his statutes and to keep his judgments and do them.

Now all these things we believe will be literally accomplished; and what more will be necessary to



the complete establishment of the Messiah's kingdom? They are to be his people, and he is to be "their God." But he is to rule over them by his Spirit within them, causing them to walk in his statutes, etc. This, as I conceive, can be nothing else than a *spiritual kingdom*; and there is not the most distant intimation of any personal advent, which so many speak of in these times.

There is a similar prediction in the 37th chapter, 11—14th verses. "Then said he unto me, *son of man*,"—this expression is not to be understood as having reference to Jesus Christ, but to the prophet Ezekiel himself;—"Son of man, these bones are the whole house of Israel;" i. e. represent the whole house of Israel—"behold they say, our bones are dried;" i. e. we are thoroughly dead—"and our hope is lost, we are cut off for our parts." Of course they were not naturally, but morally dead, seeing they could reason the case in this manner.—"Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves and cause you to come up out of your graves;" i. e. from your state of moral and temporal desolation—"and will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live;" i. e. shall have spiritual life, because ye were spiritually dead,

and because I put my *Spirit within you*,—"and I shall place you in your own land; then shall ye know that I, the Lord, have spoken it, and performed it, saith the Lord."

If the Jews themselves, knew and understood the spiritual meaning of all such clear predictions as these, in their sacred books of prophecy, they would not be scattered and peeled, as at present, and be a by-word and a hissing among all nations. Being judicially blinded by sin, they rejected Christ, the *spiritual Prince and Messiah*, who came to redeem them, and have ever been looking and waiting for a *temporal Saviour and Prince*—a king, who is to come and reign over them *in person*. But if the theory which I have been examining be true, they have not been looking or waiting in vain. For, according to this theory, Christ is shortly to come in person, to gather his people the Israelites, out of all countries, to settle them in their own land, and to reign over them, visibly, at Jerusalem, in the *literal land of Palestine*, and on the *literal throne of David*. Who, then, are most in error on this subject, the Millenarians or the Jews? for I do not perceive that there is any essential difference between them. The Jews, however, as I must think, are the most consistent in their conclusions; for they have never looked for more than one *personal advent* of the Messiah. The Millenarians profess to believe, (and we cannot doubt their sincerity,) that the Messiah has

made his personal appearance once; and they *expect* that he is to come *in person a second time*, before his kingdom will be universally established in this world. It is really painful to a Christian, to be compelled seriously to undertake to refute opinions, so palpably false and absurd.

There are some things in the second chapter of Daniel, which are wholly irreconcilable to the Millenarian theory. The kingdom which the God of heaven was to set up in the days of the four kings, is represented to Daniel under the image of a stone, cut out of the mountains without hands. And these three or four particulars are to be noticed in regard to it.

I. It was a “stone cut out of the mountain;” from which we are to understand, that the kingdom of the Most High, which he was to set up, was to have a small beginning.

II. It was cut out of the mountain *without hands*, which can signify nothing else, than that it was to be a *spiritual*, and not a *temporal kingdom*.

III. That it became a great mountain, and filled the whole earth; which means, that, from being very insignificant in its inception, it was to wax greater and greater, until it should become co-extensive with the whole earth.

IV. Lastly, that this kingdom was to be set up, in the days of the four preceding kings, or in the days of the Roman Monarchy.



Now how can this prophecy of Daniel ever be fulfilled, in either of the above particulars, agreeably to the theory of Millenarians? They admit that when Christ shall come again *in person*, to set up his glorious kingdom, the Gospel age or dispensation *will have come to an end*; in other words, that the spiritual kingdom now in existence, will have passed away. This cannot, therefore, be the kingdom that Daniel saw set up, which was to continue forever. They admit that the new and glorious kingdom, which they anticipate that Christ will set up, at his second coming, will be established, *in all its glory, at once*; and consequently, it cannot be the stone cut out of the mountain, small indeed, at the first, but which became a great mountain, and filled all the earth. And they will doubtless admit, that, though Christ should even come this year, according to the calculations of Mr. Miller, still there could not be a fulfillment of Daniel's prophecy, which declared that it should be set up in the days of the four kings; unless they will say, contrary to all history, that the Roman Monarchy, which succeeded the other three, has existed in the world to the present time, which I hardly think any would be fool-hardy enough to do, merely to make out a theory.

In this, and the preceding chapter, I have insisted chiefly on two points. I have shown, first, that the kingdom of Jesus Christ is a *kingdom of grace*; and secondly, that it is a *spiritual kingdom*. That it is a



kingdom of grace, is indeed the lustre and glory thereof. I might have dwelt longer on this theme; and perhaps I ought to say more upon it; for this is the highest theme that ever occupied the tongue or the pen of mortals. It is the theme which angels will study with the greatest wonder and delight, through eternity. Angels desire to look into the mysteries of redemption, and they tune their harps to praise, when but one sinner becomes interested in the blood of Atonement, and is made an heir of immortal glory. And why? Because they behold a manifestation of the Divine perfections, which, otherwise, they never could have had. And if but one subject should ever enter the kingdom of grace and glory, redeemed by the blood of Christ, I am not backward to say, that that one redeemed sinner would be a more illustrious monument to his praise, and a gem in his universal diadem, reflecting brighter rays of glory on his character than the creation of ten thousand myriads of suns, which his hand had fixed immovably as the centres of systems, embracing a thousand times as many habitable worlds. Shall we then put up our daily petition, that the kingdom of grace, or the Gospel dispensation, may speedily come to an end? Rather let our prayer be, Go forth, thou King of saints, in the chariot of thy Gospel, conquering and to conquer!

It is an undisputed article of the Christian faith, that this dispensation, or the kingdom of grace, is

finally to have an end; for he shall deliver up the kingdom (the mediatorial) to God the Father, that God may be all in all. The period cometh when he shall give up his mediatorial office; but this will be after he shall have gathered in all his elect, and after the scenes of the general judgment shall have closed. Then he will be known no more as a Mediator or Saviour, but only as the KING of kings, and Lord of lords; and he shall reign *visibly*, on the throne of the universe, forever and ever.

None among the Millenarians, I believe, deny that Christ's kingdom is of a spiritual nature. But, with one accord, they affirm, that he is to reign also, *in temporal and visible majesty*, and *by his personal presence on the earth*, for, at least, a thousand years after the present dispensation shall have passed away. But, as before intimated, if the King of Zion were to remove his present visible throne from heaven to earth, and were to locate himself at Jerusalem on the temporal throne of David, there would be no special benefit gained, either to the Church or the world. For, the form of the earth being the same that it now is, it would be superlatively absurd to say, that he would be visible at the same moment to all the inhabitants of the world; and, therefore, his reign would be a very partial reign. A *few only* would enjoy intercourse with him, and have the unspeakable delight of beholding the King face to face, viz., the favored few, whose privilege it might

be to dwell in the immediate vicinity of Jerusalem. It will be the happiness of the redeemed in heaven, that they shall be evermore with the Lord their Saviour.

Here I anticipate that it might be said, "But Christ will be visible to the inhabitants of the whole world, when he shall come to judgment; because it is said that 'every eye shall see him.' " Yes, I reply; but the events of that day will be grand and miraculous in the highest degree. He will erect his blazing throne, not on the earth, nor at Jerusalem, but *in the clouds*. And if the sun in the firmament, which gives light to the world, is visible to all its inhabitants; much more will *God the Son, in glory*, before whose face the heavens and the earth shall flee away, make himself visible to the myriads of earth's trembling hosts, in the last day. But should he come, as Millenarians say, with that literal and identical body, which was raised from the dead, and confine himself to some particular spot of the earth, as, for example, at Jerusalem in Palestine; and should he, as the literal man Christ Jesus, reign literally, as the legal heir, on the temporal throne of David, then it is not possible that he could be visible in all parts of the earth.

But suppose that he should come, and reign at Jerusalem, in the manner that it is contended he will, how would his government be administered? How would he issue and execute his commands?

Let us, for a moment, fancy him on his throne at Jerusalem, the present administration having passed away. How would all who live in these United States, so far from the seat of Government, learn his will? He would necessarily give out his orders and decrees to his first and chief princes of government; they would communicate them, perhaps, to other subordinate agents, and these, traversing lands and seas, would make them known to the subjects of his government. In short, it would necessarily be a government carried on, after a manner, as all human governments are administered. His commands could not be made known, nor executed with the same promptness, which can be secured under the existing form of his government, which is maintained by a spiritual agency; the Holy Spirit working in the hearts of the children of men, "both to will and to do, of his own good pleasure."



## CHAPTER III.

### Duration of the Kingdom of Grace.

As long as there has been a church in the world; so long has the Redeemer had a *visible kingdom*. For I hold that the Catholic or Universal Church of Christ, and the mediatorial kingdom of Christ, are expressions which are identical in their import. And if so, it is an idle question which has sometimes been discussed, whether the Church has existed in the world from the days of Adam, or from the institution of the covenant with Abraham, or only received a visible form and existence when Christ himself came in the flesh to set it up.

A moment's consideration of one or two simple questions, will place this point in a clear light. And first, is the church on earth, or the body of the faithful, a true and visible representation of Christ's kingdom,—the Kingdom of Grace,—the mediatorial kingdom, which he purchased with his blood, over which he now reigns, and which he is finally to deliver up to God the Father, that he may be all in all? And secondly, are all the elect, all who are saved by grace, subjects and members of this mediatorial kingdom? These are questions which it cannot be necessary to debate with any believer in God's

Word. And I cannot but re-affirm what has been already stated, that the Catholic or Universal Church of Jesus Christ, and the mediatorial kingdom, or kingdom of Grace, are titles of the same import.

The appellation of King, as applied to the Redeemer, has a two-fold meaning. He is styled the "King of Saints," and also sometimes "King of Zion," which titles are applied to him with reference to his mediatorial character. But he is also the "King of kings, and Lord of lords." As the "Mighty God," and "the Everlasting Father," he is from eternity, and to eternity, an absolute sovereign, doing all his pleasure among the armies of Heaven above, and the inhabitants of this lower world. This absolute and eternal dominion over all things he can never surrender. But his mediatorial kingdom had a commencement, and it will also have an end. And the question we want to settle now is, when did that kingdom commence, and when will it end?

Here I shall state several principles in theology, which appear to me to be self-evident.

I. It is granted, that the Kingdom of Grace, or the Church of Jesus Christ, consists of all those who are washed from their sins, and saved through his atoning blood.

II. It is granted that, by consequence, it has been in existence ever since there were any sinners in the world saved by grace.

III. It is granted further, that there is no way of salvation but through Christ, and that Noah, Enoch, Seth and Adam, if saved at all, were saved through him alone; from which it follows irresistibly, that they were in the kingdom of grace, or Church Universal, which therefore has been in existence ever since the days of Adam.

It cannot be thought essential to the real and visible existence of the kingdom of grace, that the subjects of it should worship Christ after some particular manner, and according to some prescribed mode, rather than another. The elect are saved by Grace, through faith. There has never been any other way of salvation but this. And the heirs of salvation in old times, Adam, Seth, Noah, Abraham, etc. could worship Christ, and look forward to him, by faith, through their types and shadows, through the victims which they sacrificed, and which were designed to point them to the great Sacrifice for Sin; as well as the heirs of grace, under the present dispensation, can worship the same Saviour, and look back to him by the eye of faith, through the symbols of his broken body, and his shed blood, which are designed as perpetual memorials to keep before their minds the atonement which he made by the sacrifice of himself on Calvary. The elect are saved under both dispensations, through faith in the Great Mediator of the new and everlasting covenant. I can see no essential differ-



ence in the manner of their salvation, except that the faith of those under the old dispensation looked forward to a Saviour *as yet to come*; whereas, the faith of those under the present dispensation, looks backward to a Saviour *as having already come*. But this difference certainly affords no ground for the conclusion, that, in the days of Adam, Enoch, Noah, Abraham, and the host of the patriarchs and prophets, there was *no kingdom of grace*, no church of Christ on earth. The patriarchal church, therefore, the Jewish church, and the Christian church, are but different names of the *same church*, existing under different administrations. They were all the Church of Christ, of which he is the great HEAD, and the chief corner stone.

But to these views I am aware that an objection may be brought from the preaching of John the Baptist. He exhorted and warned the Jews, saying, "Repent, for the kingdom of Heaven is at hand." But it may be asked, how could the kingdom of Heaven have been just then approaching in the time of John, if it had been in existence from the days of Adam? This question, seeming to have much plausibility, is worthy of a passing consideration. I reply that though the kingdom of grace, or the church of the Redeemer, had existed in the world from so early a date, and the patriarchs and prophets had been subjects of that kingdom, and



had died in it in the triumphs of faith, yet that it had existed *under types*.

The Church, under former administrations, existed in a typical state. Their sacrifices and their various rites were only the "*shadow* of good things to come." These types and shadows were now, *when John came*, about to pass away. The symbolical sacrifices would be no more needed, now that the Great Sacrifice was to be offered, once for all. A new and more perfect administration of the kingdom was now to be commenced.

Or we may suppose that John the Baptist might have preached in the following strain to his Jewish audience, "Repent, i. e. prepare your hearts, and make yourselves ready to receive your King himself, who is now to make his appearance among you. You have been waiting for his coming. Hitherto he has only sent you his messengers, but now he comes himself. His advent has long been the subject of prophecy. Moses, your Lawgiver, clearly foretold his birth, saying, "another prophet shall the Lord your God raise up like unto me, him shall ye hear." And Isaiah spake of him, saying, "unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." And Micah predicted his coming, saying, "And thou, Bethlehem Ephratah, though thou

be little among the thousands of Judah, yet out of thee shall he come forth to me, that is to be ruler over my people Israel." Yea, Daniel and many of the Prophets foretold his birth. Prepare yourselves, therefore, to receive him, in whom "all the nations of the earth are to be blessed;" him, who is to reign on the throne of his father David forever; by whom, through faith in him, the Patriarchs and Prophets were saved; whose one great and all-sufficient offering for sin, has been kept visibly before your eyes, in your daily sacrifices; this Saviour, this King, the Messiah, now comes, who is to set up his kingdom in reality. The types and shadows will now pass away." That John, the harbinger, meant any thing more than this, will not be affirmed by any.

Another objection to the early existence of a kingdom of grace, may be drawn from what is written in John i. 17: "For the law was given by Moses, but grace and truth came by Jesus Christ," and from other similar declarations in the Word of God. I reply, that the truth of this Scripture is easily granted; but it cannot be urged as proof against the doctrine that there was a dispensation of grace prior to the time of Christ's personal appearance on earth. It would be to reason as logically from this passage to say, that there was *no law till Moses' time*, as that men were not saved by a dispensation of grace, till Christ was manifested in

the flesh. For the same Scripture which saith, that "grace and truth came by Jesus Christ," saith also that "*the law came by Moses.*" It must be evident, on a moment's reflection, that when John says "*the law,*" he means a particular form or edition of the law, viz: that which was issued at Mount Sinai, as it would not be pretended that the earlier patriarchs as Adam, Noah, Abraham, and others, had no law at all. Likewise it is equally manifest, that when he says "grace and truth came by Jesus Christ," he means nothing more than a *dispensation of grace under some particular form.*

But if we take these words of John in their most obvious sense, can it be proved from them that grace and truth did not come till more than a thousand years after the promulgation of the law at Mount Sinai? If so, then it can equally be proved from them that Moses existed more than a thousand years *before Christ had any existence at all.* And then what meaning is to be attached to another Scripture, which speaketh of Christ as the Lamb of God, "slain from the foundation of the world?" Rev. xiii. 8. The whole verse is as follows: "And all that dwell upon the earth shall worship him (the beast), whose names are not written in the Book of Life, of the *Lamb slain from the foundation of the world.*" So that we may put the two passages together, and then we shall have this result: "*Grace*



*and truth came by Jesus Christ, the Lamb slain from the foundation of the world."*

But let me dwell longer on this text in Revelations. There were certain names "written in the Book of Life." Here is a positive transaction spoken of, which must have taken place, in whatever sense we may suppose. But in what book were those names written? "The Book of Life, of the Lamb slain from the foundation of the world." Now if it be admitted that the Lamb was slain from the foundation of the world, and that he had a Book of Life from the foundation of the world, and that there were certain names written in that book, in whatever sense we choose to understand these expressions, then I may here ask an opponent, do the names written in the Lamb's Book from the foundation of the world include the names of the Old Testament saints, or do they not? If they do, then Abraham, Isaac, and Jacob, and all the ancient Prophets who died and went to glory, were saved through the blood of "the Lamb, slain from the foundation of the world." But if they were saved through the blood of Christ, then they were saved by grace; and, if saved by grace, *they* were heirs of the *Kingdom of Grace*: Therefore, it is not true, that the kingdom of grace had no existence till Christ made his appearance in the flesh. And by the kingdom of grace, I repeat what I have already before twice stated, that I mean the Catho-



lic or Universal Church of the Redeemer, including the names of all the elect, all who will finally have a part in that song of the ransomed, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, unto him be glory and dominion, forever and ever."

This is the Church the Apostle Paul speaketh of, Eph. ii. 19—22: "Now, therefore, ye are no more strangers and foreigners, but *fellow-citizens* with the saints, and of the *household of God*; and are built upon the *foundation of the apostles and prophets*, Jesus Christ himself being the **CHIEF** *corner stone*; in whom all the building fitly framed together, groweth unto an *holy temple* in the Lord, in whom *ye also are builded together for an habitation* of God, through the spirit." Here a "*household of God*" is spoken of, "a *holy temple* in the Lord," "a *building*," "a *habitation* of God," etc. Now what holy temple or building of God is this? That glorious edifice, the Church, reared upon "the *foundation of the apostles and prophets*, Jesus Christ himself being the chief corner stone." The old building is *not destroyed*, its foundation is not taken away. How could it be, without removing also the chief corner stone? The apostles and prophets occupy the same place in the building of God, and hold the same relation to Jesus Christ, who is the Head of the Church, and the chief corner stone in the great and glorious

temple of salvation. The old Testament saints were a part of the building of God. And saints under the new dispensation are said to be builded together with them, into the same building, "*for an habitation of God.*"

The Building or Church of Christ, under the Old Testament dispensation, was not perfect. It was, however, commenced, and it has been *growing* to perfection—"In whom all the building fitly framed together, *groweth* unto an holy Temple in the Lord.

Let me ask an objector, whether to deny the visible existence of any kingdom of grace, previous to the institution of that particular form of it, under which we live, would not be to deny that any were ever saved by grace, previous to the birth of Christ? And therefore the holy men of old, who died before the first advent of the Messiah, and were justified by their faith, imputed to them for righteousness, will have no part in the song of the *redeemed* in bliss. They will be a separate company in heaven! But they who can believe this, will certainly learn, if they shall ever arrive at the climes of glory themselves, that those worthies of old, were a part of the *same building*, in which we also are *builded together*, "for an habitation of God, through the Spirit."

There is another inquiry now before us, which merits, perhaps, a share of our consideration. It is this, viz: when was the kingdom of Heaven, or the

Gospel dispensation, of which John spake, first permanently and visibly set up among men? Was it when John began to preach the baptism of water unto repentance, when Christ himself began to publish the Gospel of his kingdom, and ordained the Twelve, having given them power over unclean spirits, &c., or was it not till the day of Pentecost, when the promise of the gift of the Holy Ghost was so remarkably verified to the Apostles, and the three thousand were converted to God, under their preaching, and added to the church? Though I bestow a little attention on this inquiry, I attach no sort of consequence to it whatever.

It will be admitted that, during the whole period of the Saviour's stay on earth, the evidences of his divinity, and his heavenly mission, were constantly accumulating; that, during his whole ministry, he was employed in laying the foundations of the *Christian dispensation*, and in qualifying his Apostles for the important work, which they had to do after his death. So that the glorious work of setting up the present visible kingdom of Christ in the world, was not an instantaneous work; it was a gradual work, commenced when the angel announced a Saviour's birth to the shepherds who watched their flocks by night, on the plains of Judea; and completed, when having given his last commission to his disciples, he ascended from Mount Olivet in a cloud of glory to heaven.



The effusion of the Spirit on the day of Pentecost, or the sermon of Peter, and the conversion of the three thousand, had no more connection with the work of setting up the gospel kingdom, than a remarkable outpouring of the Spirit, and a powerful revival of religion now would have. The work was already previously done, and on the day of Pentecost, the results of the work which Christ had accomplished, began first to be witnessed. His final commission to his Apostles, was the last act of his ministry; "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It was in the authority of this commission, that Peter preached on the day of Pentecost. And it is by authority of the same commission, that every true minister of Jesus Christ, has ever preached the gospel from that day to the present time, or ever will preach it, to the end of the world. I know no difference, in this respect, between the sermon of Peter and a faithful message of the gospel by any other minister; accompanied by the powerful influences of the same Holy Spirit convincing and converting sinners.

The terms of the commission, as it seems to me, settle authoritatively and forever the question, *how long* the gospel of Jesus Christ is to be preached in the world. As recorded by Matthew, it reads thus, "Go ye, therefore, and teach all nations, baptizing



them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even *unto the end of the world.*" Matt. xxviii. 19, 20. This last clause, "unto the end of the world," does not signify to the remotest geographical limits of the habitable earth. The Greek will not bear this construction. The phrase, "*sunteleias tou aionos*," has relation to time or duration, and not to geographical boundaries. No Greek scholar will deny that this is a promise of the Saviour to be with his ministers, not to the utmost limits of the earth, but to *the end of time*.

It is with this blessed promise, and this commission in his hand, that the missionary of Christ ventures to traverse pathless oceans, and desert and dreary regions of country, and fix his permanent abode among the untutored and savage tribes of mankind. And, indeed, he could have little encouragement to deny himself the endearments of this life, to abandon the home of his childhood, and devote himself to a life of toil and self-denial, in Pagan lands, if he had no commission for this, and no pledge of the presence of his Saviour, in his labors of disinterested and Christian benevolence. But here, he reads his commission—a commission sealed with blood: "Go ye into all the world, and preach the Gospel to every creature." It is sacred and divine. And here also is his encouragement, in the promise, "lo,

*I am with you always, even unto the end of the world."* And while the world shall continue, or time endure, the servant of Jesus, relying on this, his only and all-sufficient credentials, may count it the very acme of honor and dignity in this world, *to preach the Gospel of Christ*; though it be in the frozen regions of Greenland, or on the burning sands of Africa, or in his own more favored and happy country.

The reader will be able to make, for himself, the inference which I am about to draw from this commission of Christ. The Gospel is to be preached in all the world, and he has promised to be with his ministers *always*, even until the end of time. The inference is, that the Gospel dispensation is to continue as long as time shall endure. But in taking this position, I necessarily come into collision with the doctrines of the Millenarians, though it be a position so evidently supported by this plain commission and last command of our Saviour. They hold, that, for the last thousand years of the continuation of this world, *the Gospel is not to be preached*, and that there will be no increase of the kingdom of Messiah.

Some few among them might, indeed, object to this, as a fair representation of their views on this point. But I am confident that I am not mistaken in saying, that it is the opinion of the great body of them. Do they not teach that, at the second personal advent of Christ, the *present age or dispensation is to terminate*; that the wicked, who shall be alive

on the earth at that time, are to be destroyed, that the whole world will be burned up, or purified by a general conflagration, and that there will be a new heavens and a new earth, wherein dwelleth righteousness? If the *end of the present age* or dispensation—if the final destruction of this world by fire, and the end of death and mortality, may be properly regarded as the end of time, then it will take place, according to their theory, before the thousand years' reign of Christ on earth is expired. During that blessed era of "universal light, love and holiness,"\* there will be no Gospel, no kingdom of grace in existence. The Messiah will have a kingdom; but it will be one of glory, like that which is established over angels. This opinion is clearly expressed in their writings.

Mortality is the daughter of time; and when time shall cease to be, mortality shall be *swallowed up of immortality*. At the dissolution of the present order of things, when death shall lose its dominion over the works of God, when new and glorious bodies shall be given to the saints, then will begin the reign of immortality; for they shall be immortal after the resurrection. Of consequence, the new order of things will be introduced at *least a thousand years before the resurrection and final judgment of the wicked*. The bare statement of this proposition is enough to

\* Language of a Millenarian.



expose its absurdity. It involves these four following incongruities and difficulties.

I. That, during the Millenium, there will be *no kingdom of grace* in the world.

II. That there will be *no Gospel preached* on earth for a thousand years, previous to the general judgment, and that *final* separation, between the righteous and the wicked, so frequently mentioned in the Scriptures.

III. That, if there shall be a Gospel dispensation, during the Millenium, it will be preached only to *saints, risen, changed, and glorified*; because there will be none others living on the earth during that period. But they will have no need of a Gospel, any more than the sinless angels.

IV. That if time shall cease, as it must, when mortality shall cease, it will end at least a thousand years before the final judgment, and the last battle, spoken of in Revelations xx. 7-9.

The truth is, that the gracious kingdom of the Saviour, now in existence, shall continue, without any change, not only till the commencement, but during the whole period of the Millenium. And now, have we any warrant for this opinion? Whether we have or not, it is an opinion which does not conflict with the dictates of right reason. But there is a superabundance of Scripture testimony in favor of the sentiment now advanced, in opposition to that of Millenarians. The terms of the Saviour's last



commission, as already shown, incontrovertibly establish it. The prophecy of Daniel, 2d chapter, is corroborative of the same opinion. The God of heaven shall "set up a kingdom, which shall never be destroyed." This kingdom, of which Daniel here speaks, cannot be the kingdom of glory, which Millenarians say that Christ is to set up at the commencement of the Millenium. For it was to be set up in the days of the four kings, (Dan. ii. 44.) The Gospel kingdom was commenced in the days of the Roman Monarchy; and, therefore, it must be the kingdom of which Daniel spake. In what sense are all those predictions to be understood, which speak of the increase of the Saviour's kingdom, unless it be in the *universal spread of the Gospel* through the earth, and the *fullness of the Gentiles* being brought into the Church, in the time of the Millenium?

But when will the thousand years, or the Millenium, commence? This is the *question of questions*—the perplexing Gordian knot, with all those who so abound in speculations concerning the *second advent*; and which many, Alexander-like, have presumptuously attempted to cut, because they could not fairly untie it.

*When* will the stone cut out of the mountains without hands, become itself a great mountain, and fill the whole earth? *When* will the King of Zion be firmly established on his throne, and reign King of

nations, as he is King of saints? We must leave the decision of all such questions to those who are better skilled in prophetic calculations and chronological tables than we are, and who have more leisure than we can find, to devote to such speculative musings. We commit this matter altogether to those sages who *pretend* to tell with mathematical precision, how many years ago this earth arose out of chaos, without an error in their calculations, even of a single year; who, accordingly, know exactly when the seven thousandth year, or the period of the *grand Sabbath of the world*, is to begin—the period of millennial blessedness; who have ascertained with certainty, and beyond all doubt, that the seven thousandth year from the creation is to be the commencement of the Millenium; who have discovered in the progress of their calculations, that *a day*, in the language of the prophecies, sometimes means a literal day, sometimes *three hundred and sixty days*, and sometimes a *thousand years*; and who have attained to such wonderful skill in calculations of this sort, that they can tell exactly, (by figures probably,) when it means a day, when it means a year, and when it stands prophetically for a thousand years. The Christian world will, doubtless, consider itself greatly indebted to the men, who have brought the useful art of numbers to such a degree of perfection; the men who can tell you with unerring certainty, what is meant by the “time, times, and the dividing

of time," of Daniel ; whether the Two Thousand and Three Hundred days are so many days or years ; and who can give you the very date from which to begin to count them, as also the 1290 days, and the 1335 days in the 12th ch. ; who can tell, by their figures, exactly in what year Anti-Christ, or the Man of sin arose ; whether in the first century, (Paul said "the mystery of iniquity doth already work,") in the year 606, or sometime in the 8th century, etc. etc.

It is to be deeply regretted, however, that there is such a discrepancy in the reckonings of these men ; since no two among them can be found to agree in every particular. Their conclusions are as different sometimes, nearly as their own names. I therefore leave them to the satisfaction which they can be supposed to derive from their own vain dreamings. As for me, I profess to be able to read the signs of the times better than I can understand their calculations.

To speak plainly, my opinion is, that *no man living, can know the times and seasons*, "which the Father hath put into his own hands"—can decipher, out of any data contained in the sacred oracles, the precise period or year when the Millenium is to begin ; and when the Son of Man is to come the second time, in power and great glory ;—or begin to explain the Book of Revelations. And the many failures of those who have attempted it, should serve



as a caution to future visionaries and enthusiasts, who may venture to hatch new speculations, on the subject of the prophecies.

But lest this manner of disposing of the question, relative to the time of the beginning of the Thousand years' Reign on earth, might seem to some readers, rather unsatisfactory and inconclusive, I shall simply remark, in dismissing the subject, that the thousand years will begin with the binding of Satan, as recorded in the 20th chapter of Revelations, and will continue as long as he shall remain bound, whether that period be longer or shorter.— And if any one desires to know at what period Satan is to be bound, I have only to remark, that no man can tell the very year. It may, however, be safely affirmed, that he is steadily losing his dominion in this world, and that, if the moral and religious reformation goes on, which has been commenced, the time must come, when he will have no longer any place or foot-hold on earth. Whenever that period shall come, that the Gospel shall have a universal ascendancy, and the christian religion shall prevail throughout the world, *that will be the last age, the golden age* of the world ; when, according to the prophecy, Satan shall be bound.

By a reference to the signs of the times, there is probable evidence in favor of the opinion, that this blessed consummation, so ardently hoped for, may be realized within the lapse of the present century.



A fair estimate of the instrumentalities now in operation, with the blessing of heaven to crown them, as heretofore, brings us to this conclusion.

But *how long* will this future golden age of the world continue? This is another question nearly allied to that which has just been the topic of remark, but which can never be determinately settled by any ability of learning or genius which man possesses. The probability is, that the expression "*a thousand years*," means neither a thousand years exactly, as measured by the chronometers which we use, nor three hundred and sixty thousand years, but an indefinitely long period, during which Christ is to reign on the earth. There is sufficient ground to justify this conclusion, in the acknowledged fact, that in this same book of Revelations, definite names and *numbers* too, are repeatedly put for indefinite names and numbers. As, for example, in this 20th chapter, in which this expression "*a thousand years*" several times occurs, "*Gog and Magog*" are definite names put for indefinite. The number of the twenty-four elders before the throne, is doubtless a definite put for an indefinite number. The one hundred and forty-four thousand of Israel that were sealed, is confessedly such a number. For no christian could ever persuade himself that Jesus has no more than one hundred and forty-four thousand elect people to the end of time among the chosen nation, the Jews. But in these and other specifications which might be

made, I simply argue against the propriety of assuming (for it is only an assumption) that the expression "a thousand years" must signify a thousand years of our measured time, no more nor less. I am not at all, however, averse to the opinion that this may be its true signification. But we can have no certainty of this.

It is futile and vain to waste our time and breath in disputing on questions of the kind which have now been glanced at, that can never be settled by us, and that, if settled to our satisfaction, could not administer in the least to our spiritual advantage.—The Church of the Redeemer is to spread over the whole earth, and to prevail and flourish for an indefinitely long period of our time. This is the general import of the prediction; and this we can all understand. JESUS "shall see of the travail of his soul, and be satisfied," and "his name shall be GREAT among the Gentiles."

The rise and continuance of the kingdom of grace have now been considered perhaps at sufficient length. The extent of that kingdom claims next in order to be treated of.

## CHAPTER IV.

### Extent of the Kingdom of Grace.

THE kingdom of our Divine Lord is always in the Scriptures, represented as being very small and insignificant in its inceptive state. How often did he, while present with his disciples, endeavor to impress this idea upon their minds. For this purpose he used various illustrations and comparisons, such as the following, "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; but when it is sown, it groweth up, and becometh greater than all herbs; and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." (Mark iv. 30—32.) The prediction of Daniel already repeatedly referred to, is of the same import. It (the kingdom) is spoken of under the image of a stone, "cut out of the mountain without hands."

How well these descriptions apply to the kingdom of our Immanuel, which he set up in the world, by the aid of his Twelve Apostles, more than eighteen centuries ago,—the gospel kingdom. It was not reared, as most other kingdoms have been, by the



aid of money, of arms, and of men. It has literally been, like the stone which Daniel saw in his vision, cut out of the mountain *without hands*. But these Scripture comparisons, etc. respecting the origin of the kingdom of heaven, have no archetype in that kingdom of glory and power, which Millenarians *imagine* that Christ is to set up, at his second personal advent. One of them has such language as the following, "We must wait for the glorious *appearing of our Lord*; and then he, and the armies which follow him *out of heaven*, (Rev. xix. 14,) will establish the kingdom. *It is a kingdom of heavenly, and not of earthly origin; and it is to be established by heavenly power.*"

I must now, while discoursing on the origin and growth of the kingdom of grace, dwell a little on that expression in Daniel, in which it is figuratively called, "a stone cut out of the mountain without hands." It is a remarkable expression; and in a most remarkable manner has it been fulfilled. This is calculated to excite our surprise.

Every other kingdom that has been very powerful, or existed long in the world, has been aided, directly or indirectly, by the influence of men, arms, and money. The empire of the False Prophet is an example. At first, he had money alone. But when he discovered that arms would be still more effective in the accomplishment of his ambitious aims, he did not hesitate to avail himself of the aid



which could be derived from them. And having a good purse at his disposal, it was not difficult for him to attach the sword also to his cause.

But let us contemplate, for a moment, the primitive institution of Christianity. Its Author was *poor*, without money, or arms, or men, except twelve illiterate fishermen, whom he seems to have chosen rather on account of their poverty than any temporal advantages which they possessed. Was this the man, and under such auspices, who seemed likely to succeed in a project to found a mighty empire, and to introduce a new order of things among mankind? The impostor, Jo. Smith, counting merely on human probabilities, has, at this day, a fairer prospect of success, if his object be to revolutionize nations and kingdoms, than the Saviour began with. But inauspicious as was the commencement of the Christian Religion, in three centuries it became the religion of the Roman Empire, and Jesus Christ in that time, had usurped the thrones of its false Deities. The "stone cut out of the mountain," waxed great, and "*brake in pieces*" and "*consumed*" the kingdoms.

The victories of Christianity, however, have ever been, and ever will be *bloodless victories*. And this is the glory of the Christian dispensation. It *conquers by love*. I know that some among Millenarian authors, if we were to regard them as representatives of Christianity, have exhibited a very

different spirit in their writings. They breathe the very spirit of war and revenge—the very spirit that rules in the hearts of ambitious heroes, and blood-stained conquerors. And they seem to have no blush of shame, while they can deliberately record their opinion, that when the kingdom of Millennial glory shall be established, *the saints shall execute vengeance, and bathe their swords in the blood of enemies.* O, but this will be a congenial and blessed employment, for the *risen, changed and glorified saints!* Here I will be permitted to introduce a quotation from one of their books, as a confirmation of what I have just affirmed. For whatever else may be said about this little volume, Millenarians shall not have reason to say that it contains any slanders against them, or a misrepresentation of their views. The extract I give, is as follows: “He shall judge and reign over the whole earth; for to him and to his saints, shall be given the kingdom and dominion, and the greatness of the kingdom under the whole heaven.” (Dan. vii. 14, 27.) To this period, we refer the 14th Psalm, in which the saints, i. e. the risen, changed and glorified saints, are represented as *employed to execute vengeance* on the wicked, “Let the high praises of God be in their mouth, and a *two-edged sword* in their hands, to *execute vengeance* upon the heathen, and punishment upon the people; to bind their kings with chains; and their nobles with fetters of iron; to

*execute upon them the judgments written*; **THIS HONOR HAVE ALL HIS SAINTS.** Praise ye the Lord." (Psalm cxlix. 6, 9: Rev. xix. 11, 16.) St. Paul says, it is a righteous thing for God to recompense rest to the troubled saints, and tribulation to their wicked persecutors. (I. Thess. i. 6, 7.) And when it becomes a righteous God to do this, it will be righteous for the saints to rejoice that he does it. So perfectly will their hearts be in unison with his, that, as they have sympathized with Messiah, in his sufferings, so shall they share with him in his triumphs. In the language of the Psalmist, as recorded in Psalm lviii. 18. "The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked." And if you ask, where is the scene of these judgments, the next verse informs us; it is not in some unknown, untried quarter of creation, but the very globe on which we live. "So that a man shall say, verily, there is a reward for the righteous; verily, there is a God that judgeth the earth."\*

Such, according to this writer, will be the employment of the redeemed saints—the "*risen, changed, and glorified saints*" after the Millenium shall have commenced. Surely, the authors of such sentiments must be entirely unmindful of the peculiar nature and genius of the Christian religion. In their attempts to maintain a false theory, they seem

\*Winthrop's Lectures, p. 93.



to be almost unconscious what shocking absurdities they give utterance to. But I have digressed from the subject in hand.

I remarked that the victories of christianity are *bloodless* victories. They are not achieved, like those of earthly conquerors, "with confused noise, and garments rolled in blood." (Isa. ix. 5.) The kingdom of the Messiah is a kingdom of *peace*. His *first advent* to this earth was ushered in with this song—"Glory to God in the highest, and on earth peace, good will towards men." (Luke ii, 13.) It is true, that his kingdom, as Daniel has foretold, shall not be left to other people, but "shall break in pieces, and consume all these kingdoms." (Dan. ii. 44.) But this does not mean that it shall *literally* break in pieces, bruise, mangle, and destroy the people of these kingdoms, but *their tyrannical forms of government, their false systems of religion, their wickedness*. How much more congenial to the spirit of the gospel would such triumphs be, than conquests marked with foot-prints in blood, striding over heaps of the slain! And how much more consonant to the character of him who said, "Blessed are the *merciful*, for they shall obtain mercy." Matt. v. 7.

Every form of government reared in cruelty and injustice, and maintained by the iron hand of despotism, the genius of the Christian religion is destined, ultimately, to overturn; every system of false religion, and the temples of all heathen divinities,



it is utterly to subvert and destroy. Of this nature have its conquests hitherto been, and I cannot but think that it will continue to triumph in the same manner that it has done. I have never allowed myself to anticipate, that, after the resurrection, when I shall be redeemed perfectly from sin, death, and the grave, when I shall be clothed upon with immortality, it will be necessary for me *again* to stem the tide of battle, and literally to stain my hands and wash my feet with the blood of the enemies of the Lord. Nor can I envy that christian his feelings, whose heart glows in the *expectation* of participating in such scenes in the Millennial day.

I will now cite a few passages from the prophetic writings which foretell the universal extension and prevalence of the Messiah's kingdom in the latter days. These are very numerous; and it will not be necessary to select except a very small part of them.

“And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge, and reprove with equity for the meek of the earth; for he shall smite the earth with the rod of

his mouth; and with the breath of his lips shall he slay the wicked:"—i. e. with *his spirit destroy the wickedness of the wicked*; so that they shall not be found in his kingdom. Millenarians would explain it to be a literal destruction of the persons of the wicked in *his vengeance*. But how would this correspond with what immediately follows? "And *righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins*. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child shall lead them; and the cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain. For *the earth shall be full of the knowledge of the Lord as the waters cover the sea*. And in that day, there shall be a root of Jesse, which shall stand for an *ensign of the people*; to it shall the *gentiles seek*; and his rest shall be glorious." Isa. xi. 1—10.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, prepare ye the

way of the Lord, make straight in the desert a highway for our God. *Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed; and all flesh shall see it together; for the mouth of the Lord hath spoken it.*" Isa. xi. 1—5.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they *shall see eye to eye*, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of *all the nations*; and all the ends of the earth shall *see the salvation of our God.*" Isa. lii. 7—10.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the *Gentiles shall come to thy light*, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; *thy sons shall come from far*, and thy daugh-



ters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the *abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.*" Isaiah lx. 1-5.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he *shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth,*" Zech. ix. 9, 10.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And *the Lord shall be KING over all the earth; in that day shall there be one Lord, and his name one.*" Zech. xiv. 8, 9.

"Now if the fall of them (*the Jews*) be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more their fullness.* For if the casting away of them, be the *reconciling of the world*, what shall the receiving of them be but *life from the dead?* For I would not, brethren, that ye should be ignorant of this mystery, lest ye should



be wise in your own conceits, that blindness, in part, is happened to Israel, until the *fullness* of the *Gentiles* COME IN." Rom. xi. 12, 15, 25.

Now can the above, and a multitude of other similar prophecies, on any principles of interpretation, be made to harmonize with the Millenarian theory? If they can be possibly, I should be glad to learn how. And so we are forced to this conclusion, that the world is destined to undergo a great change before the end shall be. This change is now rapidly taking place. The kingdom of the Redeemer is extending itself far and wide. Knowledge is increasing in the earth. Already, in many islands of the sea, the banner of the cross has been unfurled. Already, many tribes in Asia, in Africa, as well as in Europe and among the aborigines of America, begin to read the Scriptures of eternal life, in their own tongues, and to bow the knee to the true God, instead of worshipping idols.

A very cursory glance at the present moral aspect of the world, will be enough to satisfy the Christian that the "glorious things" spoken of Zion, are on the eve of their accomplishment. And if God has actually *begun to fulfill* the prophecies in their obvious sense, will he not carry on to perfection the work begun, to the final conversion of the entire Gentile world? The signs of the times justify the expectation that what has been begun, will be, ere long, completed. But we are not to expect that

the heathen will be given to Christ "for his inheritance, and the uttermost parts of the earth for his possession" in a day, or in a year. If the King of Zion continue to work, as he has done, by human instrumentality, for the establishment of his kingdom in the earth, we cannot reasonably anticipate that his kingdom will be universally set up in less than thirty or forty years. Perhaps, as many believe, this grand consummation, which Christians have so long and earnestly prayed for, may be realized as early as the year 66, of the current century. And if so, then many, now on the stage of active life, may hope to see that day dawn on the world.

Millenarians do not, and cannot believe, that the prophecies which have been enumerated have ever yet been fulfilled; do they believe that they ever will be? Or do they imagine that they are not to have their fulfillment till after the heathen shall have been consumed in the world's final conflagration? If this is their belief, I dissent from them, *toto cælo*.

From the prophecies which have been cited, and others of the same kind, four things appear to be clearly evident, which I will state in order:

I. It is evident from these prophecies, that *the Gentiles are to be converted to God*; as it is written, "The forces of the Gentiles are to be converted unto thee." "The *fullness* of the Gentiles" is to "come in." And again, he is to be the "King over the whole earth."

II. They are to be brought into the *Gospel kingdom*. For they are to be redeemed from a state of sin, and from all their idolatries. And there is no way for sinners into the favor of God, but by repentance and faith. But repentance and faith are the *peculiar* features of the *Gospel* dispensation.

III. They are to be made members and subjects of the kingdom of grace. Salvation is to be preached to them. And "*all flesh*," it is said, "shall see the *salvation* of God." But there is, and can be no salvation, except in a *kingdom of grace*.

IV. The Gentiles are to possess the kingdom or the heavenly inheritance which the Jews lost by their unbelief; which can be none other but the Gospel dispensation.

Now I shall not permit myself to believe that any class of Millenarians would deny either of the principles above laid down; for to me they appear to be undeniable. And if they be, they utterly subvert the foundations of the Millenarian's faith. Nay, if but one of the points above laid down be established, his whole system falls to the ground. Let us try the test in regard to the first. Let it be granted that the heathen are to be converted to Christ; that every false god and false religion in the world, is to be destroyed, and that he is to reign as King over all the earth, and how can their theory be true? How could the Lord Jesus come *now* in flaming fire, to take vengeance on them that know not God, and



that obey not the Gospel, bringing all his saints with him, and punishing the wicked with everlasting destruction? Should he come soon—say this year—as some have dreamed, perhaps three-fourths of the inhabitants of this earth, would be found in a state of open hostility to him, sunk to the lowest depths of moral degradation and misery—would they be saved or destroyed by him, at his coming? If they will all be saved, what advantage will real Christians enjoy over them in that great day? If they are all to be saved, certainly it will not be because they were his servants while in the flesh, and previous to his coming. If this is what they understand by the conversion of the heathen, in the latter-day glory of the Church, then I must confess that I have never yet properly apprehended the meaning of that expression in David, “The wicked shall be turned into hell, and all the nations that forget God.” If the object of the Messiah’s coming, the second time, in power and great glory, is *not* to reward the good and punish the wicked, but to *make them good*, or to *convert them*, there is another text in John, the meaning of which is equally unintelligible, viz: “For the hour cometh, when all that are in the grave shall hear his voice, and shall come forth, they that *have done good*, to the resurrection of life, and they that *have done evil*, to the resurrection of damnation.” How can this doctrine, I ask with emphasis, be reconciled to that theory which I am

now examining, which teaches that a great part of the heathen world are to be converted to Jesus Christ, at or after the time of his second coming?

Let us now try their theory by the test of the second principle or position which I laid down above, viz: that the heathen are to be brought out of their idolatries and sin, into the gospel kingdom, through repentance and faith. May I not safely assume this position, as one that will not be disputed? The Gentiles are, by nature, all in a state of sin, and, consequently, of condemnation. And if so, there is *no way* for them to the favor and mercy of God, but through repentance and faith. But repentance and faith belong exclusively to a *gospel dispensation*.—For, how could they repent,—how could they believe,—or *on whom* would they believe, unless the *gospel* were preached to them? So, then, the conclusion is, and it cannot be evaded, that the heathen are to be converted and saved under a gospel dispensation, to wit: the same as that under which we live, and which *Millenarians think*, is to *end* with the Second Advent.

It would be a work of supererogation for me to follow out this chain of reasoning. I have proceeded quite far enough to satisfy any sincere and candid inquirer after truth. The arguments which have been submitted, amount to little less than positive demonstrations, which should convince the judgment of Millenarians themselves, and make them re-

nounce a theory which is so untenable, contradictory, and false.

Intimately connected with the subject of the conversion of the heathen, is the question concerning the restoration of the Jews to the land of Palestine. Will the descendants of Abraham, the long-afflicted, and dispersed, and despised outcasts of Israel, return again *literally*, according to the plain import of the Scriptures, to the land of their forefathers? I know that commentators are divided in their opinion on this question. The settlement of it, however, one way or the other, will be of no consequence to our main argument. Some writers, even among the Millenarians, favor the opinion that this portion of the prophecies are to be understood in a *literal sense*, and others of them are *opposed* to this opinion.—They are disagreed among themselves on this point, as I shall have occasion to show they are on many others. I shall not here enumerate the predictions which foretell the return of the Jews to their own country, out of every nation whither they are scattered abroad. These must be familiar to every attentive reader of the Bible; but I shall here state several reasons why I consider that they are to be taken in their *literal* and obvious sense.

I. In the first place, these prophecies relative to the dispersion and gathering together again of the Jews, were uttered before they were scattered abroad among all nations; and as the one part has



been so exactly fulfilled, in their *literal dispersion*, I cannot but think that the remaining part of them will be, in like manner, verified in their *literal restoration* to their own land, from which they have been so scattered abroad. The present dispersed condition of God's ancient and chosen people, is a standing and *living* monument in the midst of surrounding nations, to declare the truth of these prophecies.—The very existence of that people, in their present state, is an argument, though a silent one, which infidels are not able to answer. They *have been* “scattered and peeled,” as it was *foretold*. The predictions of their *return* to their own country, are equally explicit and clear. Shall we understand the one part literally, but give to the other part a *spiritual sense*?

II. The utter destruction, and long desolation of Jerusalem, the glorious city, was foretold; and we who live in the present day, are witnesses of the literal fulfillment of this prophecy. But Jerusalem is to be trodden down, only “till the times of the Gentiles be fulfilled.” We conclude, therefore, that it is to be rebuilt, and once more inhabited by the chastised and afflicted children of Israel. I know of no rule of interpretation which authorizes us to give to one part of any prophecy, one meaning, and to the counter part of it, an entirely opposite meaning.

III. The Jews, from the prophecies contained in their own sacred book, expect to return to Judea

and Jerusalem. They know that the displeasure of Heaven is resting upon their nation. They are not ignorant that their present condition—their dispersion over the whole earth, is a literal fulfillment of prophecies recorded in their own scriptures.—Those which predict their return, are equally clear and intelligible, and on these their expectations are founded.

IV. If they be not to be restored again to their own land, why has God wrought a *perpetual miracle* in preserving them distinct and separate from, though scattered among, all nations? Will it be said, to *convince the nations* of the truth of the Christian Religion? If this be the reason, how much more potent and convincing will it be, when they shall also be restored to their country, after their long dispersion. What nation of people, or what infidel, who shall witness this long wished-for event, would be able longer to withhold their assent to the truth of the Scriptures? It would be the *signal* for the commencement of the Millenium, and of that period when a “nation shall be born in a day.” Yea, it will be as “LIFE from the dead,” to a long-slumbering world.

The fore-mentioned reasons, together with others which might be specified, have determined my mind in favor of the opinion that the Scriptures which speak of the Jews’ return to Palestine—the inheritance of their forefathers—are to be taken in their

*literal sense.* Mr. Miller, and his fanatical followers, for a very obvious reason, are compelled to oppose this interpretation. They know that the fulfillment of these prophecies could not, in a natural way, take place within the time which they have assigned as the period beyond which the present dispensation is not to continue. And those among the Millenarians who teach us to look daily and hourly for the Second Advent, are compelled, for the same reason, to take the same ground.

How true it is, in religion not less than in politics, that when we have a favorite theory to maintain, we readily make every Scripture and every conflicting principle bend thereto, according to our pleasure. The ingenuity of human sagacity has never been at a loss for ways or means of reconciling any passage or verse in the Bible, with their pre-conceived opinions, no matter how absurd their opinions were.

It is a pleasing anticipation, to the mind of the Christian, that the church of the Redeemer is destined to become a "*praise and joy in all the earth.*" How many trials—how many struggles, has she been called to pass through! Enemies without, and enemies within, have often vied with one another for her destruction. She has often mourned, in sackcloth and sorrow, over her children, slain as martyrs for the Truth. But the blood of martyrs is the *seed*



*of the church*, from which she has gathered, and is to gather, a rich and blessed harvest.

There is to be **ONE CHURCH**. One Sabbath is to be celebrated. One Name is to be worshipped. It is the name of Immanuel. To him every knee shall bow, and every tongue confess. He "shall see of the travail of his soul, and be satisfied." O come, that blessed day, "when He shall reign whose right it is" !

## CHAPTER V.

Whether the Kingdom of Grace will include every individual who shall live on the earth during the Millenium.

THE question is often asked, and with considerable interest, whether every man, woman, and child, who shall live on the earth in the time of the Millenium, will be a christian, in *reality* as well as in *name*. To the consideration of this speculative question, I shall devote a short space in the present chapter.

Many, even of those who are opposed to the Millenarian theory, are in favor of the affirmative of the question which stands as the caption of this chapter. As much as I would be *naturally* inclined to this opinion, and as sanguine as are my faith and hopes respecting the future triumphs and glory of the church, I cannot find sufficient evidence in the Word of God, to justify this conclusion.

I believe that, during the Millenial Reign, the principles of Christianity will prevail throughout the world. The *morality* of the Bible will be appreciated and practised. There will be *no systems* of false religion known. Violence, war, and every species of external wickedness, shall be entirely suppressed. But still I am not prepared to admit, that all who shall live on the earth, during that period,

will be saints, *in heart* as well as *in life*. Nothing but an impartial regard for the truth, could possibly induce me to take this position ; for my predilections, and my natural feelings, would certainly prompt me to advocate the opposite opinion.

The first passage of Scripture which I offer, as being unfavorable to the opinion that *all* will be *practically* pious, during the period of Christ's universal reign, is in Isaiah. "There shall be no more thence an infant of days, nor an old man that hath not filled his measure of days : for the child shall die a hundred years old : but the sinner, being a hundred years old, shall be accursed." Isa. lxxv. 20. The context, in which these words are found, as all agree, have undoubted reference to the happy state of this earth, in the last days. Some Millenarians say that there will be no sinners on the earth during the thousand years. But they are not all agreed on this point. Others of them suppose that there will be some *in the flesh* during that period, and who will live and die sinners. And they refer to this expression, in Isaiah, to prove it—"But the *sinner*, being a hundred years old, shall be accursed." And to my mind, I confess that it appears incredible that, in a description, which all admit to be a description of the earth, in its latter-day glory, such an expression should occur, if there were to be no sinners during that blissful age of the world. Mr. Winthrop, after quoting the above passage, comments on it thus :—



“It would seem from this, that, although in the Millennium the great majority of the people will be righteous, just as a large majority are now wicked, still there will be, during that happy era, *some few* whom the prophet calls *sinners*, and who, he says, shall be accursed. Some of these, perhaps, are the individuals to whom Lactantius refers, when, after speaking of the personal reign of Christ and the saints in the following language, “And they that shall be *raised from the dead*, shall be over the living as judges”—(these judges, of course, are the *risen, changed and glorified saints*, the children of the first resurrection)—he continues, “and the Gentiles shall not be *utterly* extinguished; but some shall be left for the victory of God, that they may be triumphed over by the just, and reduced to perpetual servitude. These, *we say* are perhaps some of the individuals of whom Isaiah speaks as *sinners*, and as being accursed.”\*

“Reduced to perpetual servitude!!” Say, Reason, where wast thou when the above sentence was penned? And is SLAVERY to be a *perpetual* institution during the age of millennial glory, and the Messiah’s reign? Lactantius had but a short time emerged from the darkness of Paganism, and he could not have had the same views on the subject of slavery, which are entertained by the pious and humane, in all Churches of the present age. But we should not have expected a Christian author, writing

\* Winthrop’s Lectures pp. 170—171.

in these times, to have quoted such a sentiment, *with approbation*, from Lactantius. It may be, however, that it was done without reflection. I am not willing to believe that the author intended to give it as his deliberate opinion, that any portion of the race of Adam will be "*triumphed over by the just*," and reduced to "*perpetual servitude*" during the times of the latter-day glory.

But what I intended to prove by the quotation which I have just given from this work, was, not that there will be slavery, but that there will be sinners on the earth, during the Millenium, agreeably to the doctrines of Millenarians themselves. Some among them, however, may be of a different opinion.

The next passage which I adduce in proof of my present position, viz : that all will not be Christians *really*, i. e. *in heart*, as well as in *outward* practice, is the parable of the tares and wheat, Matt. xiii, 24-30: "Another parable put he forth unto them, saying, the kingdom of heaven is like unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then

that we go and gather them up? But he said, nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

This parable, as the words by which it is introduced show, was spoken with the avowed design of teaching us what the kingdom of heaven is like. "The kingdom of heaven is like," etc. I barely throw out this suggestion to stop the mouths of Millenarians, since they say that the kingdom of heaven is not yet set up. Let them then explain what it is which *our Saviour here calls the kingdom of heaven*, and which he says is "*like unto a man*," etc. But I design not here a comment on this parable. The inspired comment which our Saviour has given us, will be sufficient for my purpose. "He answered and said unto them, he that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the *end* of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall *gather out of his kingdom* all things that offend, and



them which do iniquity. And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. xiii. 37-42. I shall leave this passage by simply requesting the reader to note the words, "They shall gather out of his kingdom," etc. If he will do this, no long process of reasoning will be necessary to convince him that the angels will be sent forth, at the end of the world, not to set up a *new kingdom*, which never had any previous existence, but to gather *out of his kingdom*—a kingdom, of course, which already existed, or the wicked could not have been in it—"all things that offend, and them which do iniquity." An explanation of this parable will come up again, in the progress of this work. I therefore dismiss it for the present.

My third and last proof is in Revelations. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea." Rev. xx. 7, 8. It would indeed be a difficult task so to pervert or distort this passage as to make it suit the Millenarian theory. Why it is that they nearly all pass it over in silence, I cannot conjecture, unless it be because it is too stubborn to bend to their will. And this silence in regard to it is the more unaccountable, since they all devote much time and space to the two or three verses immediately pre-

ceding, which speak of the *first resurrection*. There are several important questions arising out of the passage which has just been quoted, which I would like to ask the advocates of the pre-millennial advent, and which I think it incumbent on them to answer, if they would maintain their theory on Scriptural grounds.

I. Whom is Satan to *deceive* at the expiration of the thousand years?

II. Who will compose his immense army, saints or sinners? If sinners, will they be sinners in the flesh, or immortals?

III. And where is this last great battle to be fought; on the theatre of this present earth, or on the *new earth* wherein dwelleth righteousness, which shall be created after the destruction of this world by fire?

I urged these difficulties on my opponent, in a late newspaper controversy on the subject of the *second advent*. He had no way to extricate himself or his system, but by asserting that the army which Satan will gather together, *after* the thousand years are expired, will be composed of immortals! I expressed surprise at this; for I could not imagine how Satan will *deceive* the wicked, *after* their resurrection from the grave, and after he had once deceived them while in the flesh; and *after* they have been with him at least a thousand years in hell. Were they to enjoy a *second* term of probation, and was he to

be permitted to deceive them a second time, *after* their resurrection? I asked for information on these perplexing questions; but my opponent, a professed Millenarian who has done his best to disseminate his views, deigned me no further reply. He quietly, and in a most becoming and dignified manner, retired from a discussion which HE had invited and provoked, and left my questions unanswered, and me to obtain the desired information elsewhere.

It is true he had remarked that the common opinion *seemed to him* "utterly inconsistent, that, out of the last generation of men, who shall live on earth, Satan shall collect together an army of the most heaven-daring reprobates that ever lived on earth, in numbers as the sand of the sea; and that after Messiah has reigned (in any way you please) at least a thousand years on earth in universal light, love, and holiness." And also that "the very nature of this hellish enterprise proves that the beings Satan *shall deceive*, and gather together, must be immortal beings, and not men in the flesh." But any further explanation of this, I could not elicit from him. And when I suggested that the "*little season*" during which Satan was to be loosed, might mean, not a single generation only, but several generations; and that, during the Millenium, according to the opinion of many learned divines, there might be multitudes on the earth, Christians in name and externals only, over whom the gospel might



gradually lose its influence, during the "little season," so that they might become easy and willing victims to the deceptive arts of the wicked one; and he might gather them together into an army, to make war against the saints. My opponent did not say yea or nay to this, but wrapped himself up in a calm and dignified silence.

But I willingly admit that, if men are not to live *in the flesh* during the Millenium, and if Satan is not to deceive men in the flesh, then the last battle is not to be fought by men in the flesh, but by *immortals*! And how shall I answer this assertion? for indeed it is a bare assertion, resting on no proof whatever. How shall I go about seriously to prove, that the last, great army will *not* be composed of *immortals*! An army composed of immortals! Indeed, one is reminded by this of Milton's sublime description of the battle between the fallen and unfallen *spirits* in Heaven. But christians, in this *enlightened* day, will not submit to be persuaded that they have battles to fight a thousand years hence, after the warfare of this life shall have closed, and when they shall have put on their immortal robes. The saints of the Lord are to fight all their battles in this present state of conflict and suffering; and then, *after* the resurrection, they shall wear their crowns, and their palm-wreaths of victory.

## CHAPTER VI.

What is said about the second coming of Christ in his kingdom:

Much has been said and written on the subject of the second advent. It is the principal and favorite theme with Millenarians. They are sanguine in the belief that his second coming *in person* will be pre-millennial. The proof which they produce from the Scriptures in favor of this belief I shall endeavor to examine in the course of this chapter.

Their reasons for seeming so devoutly to wish and pray for this event, can be known of course only to themselves. But it is uncharitable in them to attribute a want of sympathy with them in this opinion on the part of anti-millenarians, to their love for this present sinful world. If their theory should *happen* to be the true one, we shall reign with Christ and enjoy his visible presence here on earth. But if ours should prove to be the true theory, if our hopes are well founded, we shall be introduced, at death, which certainly cannot be far distant, to the immediate and beatific presence of the Saviour *in Heaven*, and enjoy the society of angels, and of the spirits of the just made perfect in glory. Death will come much sooner than many of us will be found ready for his summons, and, in all probability, soon-

er than the period of their anticipated glorification. Their system, therefore, has, in this respect, no advantage over ours, unless they suppose that it is transcendently more blessed to be with Christ on *this earth*, than to reign with him in those *many mansions*, and in that third heaven to which Paul was caught up, where he heard and saw things which it was unlawful for him to utter. And so it is their belief, and not ours, that seems to betray a sort of undue and lingering attachment for this old residence of earth.

Christians of all sects and names, it is presumed, believe in the second advent of Christ. And *we* are as sincere as any others can be, in the belief, that he *will* “*come again, the second time, without sin, unto salvation.*” The “coming” of our Lord, as it is used in the Scriptures, is a word which has different significations, as any one, who will take the pains to examine, may be easily satisfied. Sometimes it refers to his coming in his divine providence, to remove his followers by death from this state militant to their everlasting reward. Sometimes it refers to his *spiritual presence* with believers. Again, as in Matthew xxiv., it is supposed to mean his coming in judgment to destroy the temporal and ecclesiastical polity of the Jewish nation. And, lastly, as in the 25th chapter, it doubtless has a direct reference to his second *personal* advent, at the end of the world, to raise the dead, and adjudge



both the righteous and the wicked to their everlasting destinies. The connection and context must, in every case, govern us in determining which of these meanings it is to receive. But, with the due exercise of our judgment, we need never to be at a serious loss to determine, in any case.

I. In the first place, as I stated, the coming of Christ so often alluded to in the New Testament, sometimes means his coming *at death* to receive his own followers to himself, that they may be with him where he is. In this sense is it used in John xiv. 23: "In my Father's house are many mansions, if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will COME AGAIN, and receive you to myself, that where I am, there ye may be also." Mark the expression, "*will come again*," i. e. the second time, evidently conveying an allusion to his *first* advent. Now we wish to ascertain what is meant by this second coming, here spoken of. And I cannot hesitate to say, that a teachable and child-like christian would never be at a moment's loss for the meaning of it. The sense seems to be obvious as soon as it is read. The Saviour has an affecting interview with his disciples before his decease. He tells them of his death and his separation from them. They are filled with sorrow. He comforts them: "Let not your hearts be troubled," &c. He is to be separated from them but for a

short period, and will come again and receive them to himself, that where he is, there they might be also. Now has this promise ever been fulfilled to the twelve apostles, the immediate companions of our Lord in tribulation? If it has been, it was when he *came* by sending his messenger *death*, and setting them free from their earthly bondage, and receiving them to the mansions in his Father's house above.

But if the second coming of our Lord, as alluded to by himself in this passage, has reference to his final and personal advent, in the clouds of heaven, &c., as Millenarians affirm, then vain was the comfort which he designed to administer to the twelve disciples, in view of their anticipated loss of his bodily presence with them. For he has *never yet* come to receive them to himself.

But will they explain to us *where* that *house* is, and *where* those *many mansions* are, which Jesus went away on purpose to prepare for his disciples? Yes, they tell us, it is in this world. Jesus hath gone away to receive a kingdom, to prepare a place of glory and mansions of blessedness, and he will come again, bringing that kingdom of glory with him, to set it up in *this world*, and then he will receive his followers to himself. But where are the apostles now, and the first martyrs who followed the Saviour, and died in the triumphs of faith, and where have they been for these eighteen hundred years? Where is the soul of the first martyr, Stephen, to whose en-

raptured vision the heavens were opened, and who, with his last breath, prayed, saying, "Lord Jesus, receive *my spirit*." It was a vain prayer, if his soul is yet "in the separate state of departed spirits."\* I know not whether this writer, whose language I quote, has expressed the sentiment of all Millenarians on this point; but neither do I know what other sentiment they can, *consistently*, hold. If that place, or those blissful mansions which the Saviour went away to prepare for his own, were on this earth, it was not necessary for him to go away in order to prepare them. If the kingdom of glory was to be set up *here*, and the mansions were to be prepared *here*, this would have been the proper theatre on which to have commenced his operations. But if the apostles have not yet entered into those mansions, where are they?

There are but two answers which can be given to this question. Either they are in a *middle state*, i. e. the *separate state* of departed spirits, according to Mr. Winthrop; i. e. in *purgatory*, according to the Roman Catholic belief; or they are in the grave in a state of *unconsciousness*, in which state they will remain till the light of the resurrection morn shall dispel their slumbers.

But I design not here to combat the Papal heresy of a middle state, or purgatory for departed spirits. This might be necessary, if I were engaged in a dis-

\* Winthrop's Lectures.



cussion with Catholics; and I am not quite willing to believe that Mr. W. has spoken the sentiments of Millenarians generally on this point. Our Saviour said to the thief on the cross, "*To-day shalt thou be with me in Paradise.*" This "Paradise," I believe, means the eternal Paradise above. It cannot mean a *purgatorial* state, nor a state of *unconsciousness*, neither of which states can be considered, in any sense, as a state of *enjoyment*. But the word *paradise*, which, literally, means a garden, *always* implies this. It is said that the thief could not have been with the Saviour in heaven the same day on which he was crucified, because the Saviour did not ascend thither for some days afterwards. To this, which, to a Unitarian, may seem specious reasoning, the answer is easy, viz: that though, as to his human nature, he did not ascend to heaven immediately from the cross, yet, as to his Divine nature, he was always in heaven; so that he could have manifested his presence to the thief in heaven, immediately when his redeemed spirit was emancipated from its clay tenement which was suspended on the cross. His prayer was, "Lord, remember me when thou comest *in thy kingdom.*" And who can for a moment doubt, that the answer which the Saviour made him, had respect to his request, "*To-day shalt thou be with me in Paradise,*" that is, where thou hast *desired* to be, viz: in my kingdom. If the Church universal—the kingdom of grace—is the

kingdom of Jesus Christ, would it not be preposterous to say that he has *left* that kingdom, and that he is not *now* in his kingdom, though he is exalted on a throne of glory in heaven?

Our Lord taught that death is *not* a state of *sleep*, in an argument with the Pharisees, "It is written, I am the God of Abraham, and the God of Isaac, and the God of Jacob." But, added the Saviour, God is *not* the God of the *dead*, but of the *living*. The inference from this is unavoidable; and I shall not attempt, by any feeble argument of mine, to fortify an argument of the Son of God himself, which is so very plain as to its import.

The circumstance of the Saviour's transfiguration on the Mount, proves the position which I now maintain. There appeared with him, on the Mount, Moses and Elias, talking with him. These ancient servants and prophets of God, therefore, had not remained in a *dormant* state, from the time of their exit from the stage of this mortal life.

The apostle could not have considered it so much better to depart and *be with Christ*, if he had supposed death to be a state of *sleep*; or that the souls of departed saints remain in a *middle state*, or *purgatory*, until the resurrection. But how he could have been with Christ on this last supposition, unless Christ *too* is in a *middle state*, it is not easy to conjecture. But I must return from this digression.

II. I remark in the second place, that the *coming*

of our Lord may, sometimes, refer to his *spiritual presence* with believers, in this life. In this sense we must understand it, as used in the following passage: "Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt *manifest thyself* unto us, and not unto the world? Jesus answered and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will *come unto him*, and make our abode with him." John xiv. 22, 23.

III. Thirdly, there is a coming of the Son of man which has allusion alone, as we think, to that awful temporal visitation, when a final end was put to the ecclesiastical and state polity of the Jews. Jesus had foretold, Matt. xxiv. 2, the utter destruction of the glorious Temple, in words which had left a solemn impression on the minds of his disciples. "They came to him privately, as he sat upon the Mount of Olives, saying, tell us when shall these things be? And what shall be the sign of thy *coming*, and of the end of the world?" As their minds were yet almost entirely in the dark, with regard to the *nature* of Christ's kingdom, they thought that when he spoke of such an utter destruction of the Temple, and the Jewish state, he included, of course, the destruction of all things. For, looking on that magnificent pile, they might well have imagined that it must stand while the world continued. Therefore, in their inquiries, they seem to have connected the two together.



The greater part of this 24th chapter is taken up with the answer to their inquiries. The expression, "This generation shall not pass away, till all these things shall be fulfilled," is sufficient proof to the mind of every candid reader, that the events foretold in the preceding verses, must have had their fulfillment before the generation of men, living at that time, when the Saviour uttered the prophecy, had all passed away, which must, therefore, have been in the destruction of Jerusalem.

It is true that the ingenuity of Millenarians has enabled them to discover a way to extricate themselves even from this difficulty. They suppose that the word *generation* does not mean the individuals who were then living in the world, but *the nation of the Jews*, as a distinct race or people; and so they would construe the passage as follows: "Verily, I say unto you, this generation," i. e. the Jewish nation, as a distinct race of people, "shall not pass away," or cease to exist, "till all these things be fulfilled." I would advise the author or authors of this interpretation, to study the rules of interpretation, which Archbishop Whateley has laid down in his admirable treatise, a late work, entitled the "Kingdom of Christ." Suppose that we substitute *this* meaning of the word generation in another passage, for the word itself, to see whether it will make good sense, as for example in Matt. i. 17: "So all the generations," i. e. distinct races or nations of

people, "are fourteen generations," etc. The absurdity of the criticism or interpretation is seen at once. But is it the fact that our Lord designed to teach that the Jews were ever to cease from existence, as a distinct race of people? If not, what sense or propriety was there in using the expression? Millenarians do not themselves believe that the Jews, as a nation, a peculiar and distinct nation too, are ever to pass away, at least, while time shall endure. Suppose our Saviour had said, "*eternity* shall not pass away, till all these things be fulfilled." This language would have contained as definite a proposition as that which these learned critics have made the Saviour teach, viz: "that the Jews, as a distinct race of people, shall not cease to be, till all these things be fulfilled." But the Jewish nation will never pass away, neither will eternity ever have an end. To make, therefore, the certainty of events foretold depend on any such impossible contingency, had been extremely absurd. Any one, whether he be the son of a prophet or not, might easily make predictions of this kind. I could foretell that the sun is to be changed into a globe of green cheese, and give a pledge of the fulfillment of the prediction, by saying that eternity shall not pass away till this be accomplished. As eternity would never come to an end, the prediction could never be known to be false, and it would in fact be no prediction at all. Yet of this nature are the predictions of our Saviour,

recorded in this chapter, according to the interpretation of Millenarians, unless they believe that the Jewish nation are to *pass away*, and no longer have any existence.

But, sometimes the advocates of error, by concessions, unguardedly made, and by contradictions, subvert and destroy their own theories. So it is in this case. Mr. Winthrop has unintentionally borne testimony that the Disciples and the Jewish Christians understood the prophecies in this chapter as having reference to the siege and destruction of Jerusalem. "Suppose," says he, page 88, "that the early christians had done the same with respect to Jerusalem"—i. e. had neglected the study of the prophecies—"they would have perished in the calamities of the siege. As it was, they fled to Pella, and were safe." But there were no prophecies, save those of our Lord, in this chapter, which could have served as a warning to those christian Jews. Of course they understood them as Mr. W. admits they did, and being warned by them, they escaped the terrible destruction which came upon the Jews.

There are other predictions of the coming of our Lord, which are to be explained with reference to the same awful catastrophe. That, for example, in Mat. x. 23. "But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." Did our blessed Re-



deemer design, by this language, to make a false impression on the minds of his disciples? Unless he did, he designed to teach what we have just seen is taught in the 24th chapter, viz: that very soon, or during the generation then living on the earth, he was to come again. He instructs his disciples that they were not to tarry long in any city where they preached. He tells them, when persecuted in one city, to flee—haste to another; and adds, as a reason, that they would not have time to go over the cities of Israel, before the Son of man should come. I need not stop here to notice an unpardonable perversion which has been made of this Scripture.

The apostle Paul, writing to the christian Jews, Heb. x. 37, speaks of the *same coming* of our Lord, saying, “for yet A LITTLE WHILE, and he that shall come, WILL COME, and *will not tarry.*” To the warnings which they had received from the Saviour himself, the apostle adds this caution, that they might not be taken by surprise. And how explicit is the language he uses—“*a little while*”—“*will come*”—and “*will not tarry,*” &c. Was the apostle himself mistaken? Is it possible that, when he used such language, he spoke of a coming which those Jews were never to witness, and which was yet distant more than eighteen hundred years? It is not possible. And therefore he had no reference to the final Advent, when Christ is to come in power and great glory to judge the world. If the christian Jews

were deceived as to the time of his coming, the apostle would have undeceived them, and would not have used the very words that were calculated to confirm them in a false belief.

That I am right in this conjecture, I will prove by the testimony of a Millenarian. Mr. Winthrop says, in his Lectures, page 108, "And this reminds me of my last argument for the pre-millennial return of Christ; and that is, the constant admonitions of Scripture to wait and watch for this event.—The believers of the apostolic age, did not know but that it might take place during their life-time; and hence, as they knew neither the day nor the hour, they kept their lamps trimmed and burning, in order to be ready to welcome the Bridegroom. But if the coming of Christ is not to take place till after the Millenium, it must still be at least a thousand years off; and *how could they, or how can we* be expecting, and watching, and waiting for that which we know to be distant *a thousand years?*"

I do not question the correctness of this reasoning. But the inference which I make from it, is very different from that which the author himself made. From his statement it would appear that the primitive christians, and the apostles themselves, were mistaken in their calculations, as to the time of the Saviour's second personal advent. They expected it to take place *in that age in which they lived*. But it was yet future more than eighteen hundred years.

From this, I would make the following inference : if those who lived in the age of the apostles, and enjoyed their ministry, committed so great a mistake, supposing that the second coming was to take place immediately, when it was yet more than eighteen hundred years distant, may we not conclude that Millenarians mistake the time of his coming, by at least a thousand years? A thousand years is not so great an error as eighteen hundred. And it would be, moreover, immodest and unbecoming to claim to be more infallible than the apostles and primitive christians, or to have a better understanding of the prophecies than they had.

The author asks, "*how could they* have been expecting, and watching, and waiting for that which they knew to be distant *a thousand years?*" And would he infer from this that they did not? But he will not deny the fact. The inference, therefore, is against his own conclusion. I might put the question in a different form. *How could the apostles have taught* believers of that age to expect and wait for that as *immediately* at hand which they knew to be *a thousand years distant?*

The truth in the case is, that the apostles and early christians were not mistaken as to the period of the Saviour's coming. They knew from their own personal intercourse with him that he had spoken of his coming in immediate connection with, and as having a reference to the destruction of Je-



rusalem, and of the glorious temple, and the end of the Jewish church and state polity. And, as, in answer to their inquiries, he had carried their minds down from that event to the end of the world, and the final judgment, which also he glanced at, they may have received the impression that the two events were to be connected together in their accomplishment. But if this was the impression which they received, time has sufficiently shown the fallacy thereof. This supposition is not at all at variance with the idea of the inspiration of the apostles. For it was possible for them not only to be ignorant of the meaning of certain prophecies, but even to utter predictions which they could not themselves understand.

Lastly, I remark, that there is a coming of the Son of man spoken of, which can have reference only to the end of the world, and the final judgment. And never till that period shall arrive, will he come again, the second time, *in person*.

I shall here bring together in juxtaposition, several of the more prominent passages which allude to the final and post-millennial advent of the Lord Jehovah from heaven, and then state some of the reasons why their fulfillment must take place subsequently to the expiration of Christ's reign on earth. The first I make is from the prophecies of Daniel, who seems to have been permitted to look further into the future, and who described more accurately the

rise and fall of nations yet unborn, than any other prophet:

“And at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time, thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame, and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.” Daniel, xii. 1—3.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set his sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered; and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came

unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. xxv. 31—46.

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now



is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for *the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*" John v. 24—29.

"And the times of this ignorance, God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 30—31.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the *coming of the Lord*, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God. And the

dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. iv. 13—18.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was no place found for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. xx. 11—15.

Many other passages besides the above might be adduced, but there is no necessity for more. And further, the sophistry that can wrest and turn aside a few texts of Scripture, can do the same with many. The last quotation given above, from the Book of Revelations, it is admitted even by Millenarians, alludes to events which are to have their fulfillment subsequently to the Millenium. Every other pas-

sage quoted, is made to refer to events and a period which will be pre-millennial. I shall now state several reasons to show that this is a perversion of their meaning.

I. And in the first place, the passages which have been referred to, plainly teach the doctrine of a general resurrection from the dead, both of the righteous and the wicked. But this event will be post-millennial, as all must admit. Millenarians say that the resurrection of the righteous is to take place at the commencement of the *thousand years*, when Christ shall come to set up his throne on earth; but that the wicked will not be raised till the close of his millennial reign, there being a thousand years between the two resurrections. But this is to take a position which is clearly at variance with the doctrine contained in those passages which have been cited. What says Daniel? "Many of them that sleep in the dust of the earth shall awake, *some to everlasting life*, and *some to shame and everlasting contempt*." Now we ask by what kind of logic, or even sophistry, can the inference from this text be avoided? They admit that the whole prophecy, of which this text is but a part, is to have its fulfillment at the commencement of the Millennium. And they say too, that the first clause of the verse, which asserts the resurrection of the just, will be literally fulfilled. But, strange as it may seem, they deny that we are to understand the latter clause, which



asserts the resurrection also of the wicked, in the same sense. I need not, and I will not waste any portion of these pages in examining the puerile criticisms which they make upon this passage, in order to make it bend to their own theory.

But how do they get over the difficulties which the passage in the 25th chapter of Matthew interposes to their views? O, nothing in the world, hardly, so easy. The chapter says not one word at all about a resurrection; and therefore they are *not* the risen dead, but nations in the flesh, those who shall be living on the earth at his coming, who are to be gathered before him. But there is to be a separation made between them, and they are to be rewarded and punished, every one according to the deeds done in the body. The wicked, viz: those compared to the goats, are to be banished into everlasting fire, prepared for the devil and his angels. But can men *in the flesh* dwell in everlasting fire, prepared for the devil and his angels? Or are men *in the flesh* to be sent into everlasting punishment? And why not, if it is so determined? That I may not be supposed to misrepresent their views, I will here introduce an extract from one of their latest and most spirited writers. It is a comment on the latter part of this 25th chapter of Matthew. "The events here particularly referred to, are to characterize the well understood epoch of his coming, of which he had spoken. Those events are the *gathering of the*

*nations in the flesh before him*, the separating between the righteous and the wicked found in them, and the gathering of the elect. *Not a word is said about a resurrection.* The phrase NATION is never applied to the dead, but *always to masses of men and women living on the earth together, under some form or other of organized government.* This being the most common meaning and use of the word, we cannot extend its import according to the objection we are considering, so as to embrace the innumerable hosts that have gone down to the grave, in all ages, and from all nations. They exist not, *as nations*, in the regions of the dead, and therefore cannot come forth to judgment, as nations, but shall come as the throng of "the dead," just as John, who more especially speaks of their judgment, describes. Such being the fact, we are not at liberty to assume, that the Saviour, when speaking of all NATIONS being gathered before him, out of which the goats shall be separated from the sheep, is describing the process of final judgment to be passed upon the dead. Wherefore the account he gives of the gathering of the nations before him, and separating the sheep and the goats, must be understood as applying *solely to the nations in the flesh*, at the time of his coming, and not to the hosts of the righteous and the wicked, as though they were simultaneously raised from the dead, at a final judgment."

"The everlasting fire into which the goats are

sent, is said to be prepared for the devil and his angels, and is identically the same with the lake of fire, into which Satan is to be cast, and tormented day and night forever and ever. Now the phrase 'prepared for' implies plainly, that the devil and his angels *had not yet been cast into it*, when the goats are ordered to depart into it. Satan is bound for a thousand years at the coming of Christ; and *the goats are cast into the fire long before him*. But in John's account, the wicked dead, at the last act of judgment, are cast into the lake of fire, after Satan had been cast there. The 'nations' and 'the dead' therefore, *cannot be the same*."\*

I need not spend much time in an examination of the many singular and unfounded assertions contained in the above extract. I will, however, specify several of them, in order that readers may judge for themselves, how much safety is to be expected from following a guide who errs so grossly.

I. He has asserted that the "nations" who are to be gathered before the Son of man, when he shall come in his glory, and all the holy angels with him, will be the nations *in the flesh*, and *not the risen dead*.

II. That the word NATIONS is *never* applied to the dead, but *always* to "masses of men and women living on the earth." Dr. D. knew, when he penned this sentence, of the existence of that passage in Revelations, where it is said of Satan, that he "shall

\* Duffield on the Prophecies, pp. 340-342.



go out into *the nations* that are in the four quarters of the earth, to deceive them," &c. And Dr. D. knows, moreover, that HE makes the word "NATIONS," as it there occurs, to mean the nations of the risen dead: But let him prove that this word is never, in the Scriptures, applied to the risen dead, but always to men in the flesh, and his system is gone.

III. He asserts that the goats, i. e. wicked men *in the flesh*, are to be sent into "everlasting fire;" which fire is identically *the same with* "the lake of fire," into which Satan is to be cast.

IV. He asserts that the phrase "prepared for," implies plainly, "that the Devil and his angels **had** not yet been cast into it, when the goats are ordered to depart into it," so that the goats are cast into the fire long before him. Peter, however, tells us differently, when he speaks of the angels who kept not their first estate, and says that they were "cast down into hell, [lake of fire?] and delivered into chains of darkness, to be reserved unto the judgment" of the great day. But if not, perhaps Dr. D. will inform his readers, in the next book he writes, where the devil and the fallen angels have been confined from the time of their fall until the close of the Millenium, till which time he says they are not to be cast into the lake of fire.

It would, perhaps, be entertaining to the reader, to review the whole of the singular comment which

this author has published to the world, on the latter part of this 25th chapter of Matthew. It occupies about thirty pages, and I cannot afford space, in this little volume, for a critical review thereof. I will, however, give a brief summary of his views on this portion of the word of God. The coming of the Son of man, here described, according to Dr. Duffield, will be, of course, pre-millennial. The ANGELS who attend him, will be the risen, changed, and glorified saints. The SHEEP will not be the universal righteous, of all ages and nations of the world, nor all the righteous who shall then be alive on the earth. Who then will they be? "The preservation and *gathering together of the remnant of converted Jews*, in the midst of these frightful scenes, is therefore the gathering of the elect, of which the Saviour speaks," whom he will separate from the goats in that great day. They are NOT the risen wicked of all ages of the world, nor even the wicked who shall then, at his coming, be found on the earth; but the goats are those nations who have persecuted the Jews, and who shall then be living on the earth.

It is a fundamental principle in the Millenarian theory, that there is to be no resurrection *of the wicked* till after the thousand years are expired. Therefore, according to the views of this writer, if, when the Saviour shall come in person, all persecution of the Jews and of the Church in the world shall have ceased, and there shall be no persecuting

nations then living, there will be *no goats* to be placed on the left hand, and sentenced into everlasting fire. But some nations once bitterly persecuted the Jews, which have long ceased to persecute them; will they not be raised from the dead? Certainly not, according to the doctrine of this book. The English nation then, will not be among the goats, at the coming of the Saviour; for they do not now persecute the elect and chosen people of God, though they once did. The people of these United States will not be among the goats, when that great separation shall take place, for they have never persecuted the Jews.

In short, when Christ shall come in the clouds of heaven, with power and great glory, all Christian converts *among the Gentiles*, will be changed in the twinkling of an eye, and caught up in the air, to meet the Lord at his coming. They will then be sent forth, *as his angels*, to gather together his sheep, i. e. the converted Jews, out of all nations whither they are scattered; and these converted Jews will continue in the flesh, while the Gentile saints are to reign in a risen, changed, and glorified state. This is the doctrine Dr. Duffield's book contains.

The passage which I quoted from the 5th chapter of John, I have never seen explained by any advocate of Millenarian views. Indeed, I do not know that they are aware of the existence of that passage. There the Saviour is made to say, "*The hour is com-*



*ing, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation."* There are but two ways which will enable them to surmount the difficulty which meets them in this passage. The first is, to suppose that the first clause of the verse, which speaks of the resurrection of those who have done good, is to be understood *literally*; but that the latter clause of the same verse is, probably, a figure. The other plan is, to suppose that the word *hour*, means a *thousand years*. This is a more specious explanation than the one first suggested. The prophetic day means, sometimes, as we have already seen, a literal day, sometimes a year, and sometimes a thousand years; and why may not an hour signify a thousand years too?

The passage in 1 Thess. iv., has nothing, it is true, about the resurrection of the wicked, but only of the righteous. The reason is obvious to every reader. The apostle designed the words here recorded, touching the rising of the saints, as words of consolation to the bereaved, who had buried their pious relatives. The context clearly shows this: "Wherefore," he says, "comfort one another with these words." The passage is thus introduced: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Wherefore

there was no need of his speaking of the resurrection of the wicked, in a description which was only incidental, and designed as a means of consolation to the bereaved. Nothing, therefore, can be inferred from the passage against such a resurrection of the wicked. The apostle denies not that they will be raised; he says nothing about it; but simply asserts that "*the dead in Christ shall rise first, i. e. shall be with Christ, even before the living are caught up to meet him in the air.*"

The passage in the 20th chapter of Revelations, unquestionably, teaches a universal resurrection: "I saw the *dead, small and great*, stand before God." "And the sea gave up the *dead* which were in it; and death and hell delivered up the *dead*, which were in them; and they were judged, *every man according to their works.*" This means, if we allow the interpretation of Millenarians, that *all the wicked* will be judged according to their works; for they say that the resurrection here spoken of, is the *last resurrection*, and has reference to the wicked alone. But I consider it entirely unnecessary to dwell longer on this point.

II. A second reason for thinking that the personal and last advent of the Son of God to our world, will be after the Millenium, is, that when he shall come, according to the Scriptures, the final separation between the righteous and the wicked is to take place. We have seen how Dr. Duffield explains the sepa-

ration described in the 25th chapter of Matthew, and he may be supposed to speak the sentiments of Millenarians generally. According to him, this separation will be, by no means, universal and thorough. But even Dr. D. will not deny that the separation spoken of in that chapter, is the same, and has a reference to the same awful event, as that described in the 13th chapter, viz: in the parable of the tares and the wheat. The only difference is, that in the one case, the comparison is made by the figure of the tares and wheat; in the other, by the figure of the sheep and goats. Our Divine Lord has given us a full explanation of the parable of the tares and wheat;\* therefore, any uninspired explanation of it is wholly unnecessary and unauthorized. In this explanation we may note several things as worthy of particular attention.

1. The tares (the goats) are called "the children of the wicked one;" therefore they cannot be persecutors of the Jews alone. For all the wicked, of every grade and character, may be said to be the children of the wicked one. Even the wicked Jews have received that appellation from our Saviour himself. John viii. 44.

2. The tares are sowed by the devil; therefore, as the tares are the children of the wicked one, and they are sowed by the devil, we have data from which we can determine the period when they were

\* Matthew xiii. 37-42.



sowed. As long as there have been sinners in the world, there have been tares in the kingdom; but they could not have been in the kingdom before they were sowed by the wicked one.

3. The angels are to gather out of the kingdom "*all things that offend, and them which do iniquity.*" The separation then, will be thorough and entire, whether we suppose that it shall take place before or after the Millenium. It will not be confined to a particular class of sinners, viz: those who persecuted the Jews, according to the theory of Dr. Duffield. If we are to believe this writer, the remote Gentile nations, who never heard or rejected the Gospel, nor had any hand in persecuting Jews, will *remain in the kingdom* after this separation shall have been made, and will not be burned nor cast into the everlasting fire, prepared for the devil and his angels. From whence it would follow, either that the kingdom of the Saviour, will not extend all over the world; or that it will contain very many of such as work iniquity, after this expurgation spoken of. Yea, after the separation of the sheep and the goats, or the tares and wheat, there will remain *in the kingdom* a great multitude of idolaters, whoremongers, thieves, liars, robbers, murderers, covetous, &c., for all the heathen are such; contrary to what is expressly written, viz: that none of these can enter into the kingdom of God. And are these to remain in the kingdom of "universal light, love, and holiness"

after it shall have been set up? No, but they are to be converted after that event, by the ministry of the "raised and quickened saints, through whom the sway of Heaven is to be extended over the earth."\* But how are they to be converted? By the preaching of the Gospel, or otherwise? As the Gospel dispensation will have come to an end, Dr. D. will explain this difficulty, in his next work on the prophecies, for he has partially promised his readers another volume.

III. A third reason for believing that the second personal advent of the Son of God, will be post-millennial, is, that he is then to pronounce the eternal sentence, both of the righteous and of the wicked. "These," i. e. the wicked, "shall go away into everlasting punishment, but the righteous into life eternal." Matt. xxv. 46. The pronouncing of that sentence is to be the last act in the history of this world, and the closing of all the scenes to be enacted on this mortal drama. But according to the theory which I am examining, that sentence is to be pronounced, and the eternal states of, at least, a portion of mankind, to be fixed a thousand years before the resurrection of the wicked from their graves, and before the "great white throne" in heaven shall appear, before which "the dead, small and great," shall stand to be judged, "*every man* according to their works."

\* Duffield on the Prophecies, p. 362.

It is admitted, on all hands, that the sentence which will be pronounced on the "goats," whoever they may be, whether the universal wicked, or only a small part, will be inflicted on them in some other place, and not in this world, viz: the "lake of fire" "prepared for the devil and his angels." The phrase, "*shall go away*," implies that they shall no longer remain in this present evil world. With equal clearness, it is taught, that the righteous *shall go away* to "enter into life eternal." The same verb, *apeleusontai*, is understood in the latter clause of the verse, which is expressed in the first clause. It would be a total violation of one of the plainest rules of grammar, to say that the noun has no verb, and if it has a verb, it can be no other than the verb *apeleusontai*, "shall go away," which is used in the first clause of the verse. Therefore the righteous are to leave this world as well as the wicked. They are not to enjoy "eternal life" here. But how does this correspond with the Millenarian scheme, which teaches that the kingdom is to be set up in this world, and that the righteous are to reign in eternal life, *on the earth*, after that final sentence has been pronounced.

Again, as the righteous go away "into life *eternal*," wherever that state is, whether in this world or another, it is *eternal*, and of course *unchangeable*. If the saints are to receive a kingdom which shall endure "forever and ever," according to the proph-



ecy of Daniel, and if that kingdom is to be given them in this world, at the commencement of the millennial reign, then they are to inhabit this world *forever and ever*. And who is willing to adopt this as one of the tenets of his faith? But if this world is to be the eternal abode of the “risen, changed, and glorified saints,” it will, of course, be changed, and made a fit residence for them. Hence, the final conflagration, which is to purify this earth, and burn up all the dross and sin, and render it an ethereal and celestial abode, fit for the habitation of Christ and his redeemed, in their glorious and heavenly bodies, is to take place at the *beginning* of the Millennium.

IV. This is the fourth reason for believing that the second coming is not pre-millennial, viz: that it supposes that the general conflagration of this world is to be before the millennial reign begins. Whether all Millenarians believe this or not, I have not ascertained. It is a point on which they are not forward to declare their opinion. But I know that some of them do believe that the burning up of this world, which Peter speaks of, will be pre-millennial. Indeed, the opposite opinion would not be in harmony with their general theory.

Some of them may and do teach that in the future glorious kingdom, which the Messiah is to set up in this world at his second coming, there will be men and women *in the flesh*. But who does not see

that this is plainly contrary to the express words of Paul: "Now this I say unto you, brethren, that *flesh and blood cannot* inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv. 50. He teaches that in the resurrection we shall be raised with *spiritual* bodies, *incorruptible* bodies, *celestial* bodies. He teaches also, that the bodies of the living will be changed, and for the reason before mentioned, to-wit, that "flesh and blood cannot inherit the kingdom of God," i. e. the kingdom of glory. It will *never* be possible for the advocates of the Millenarian system to answer or remove this objection.

They maintain that when the Saviour shall come to reign personally on the earth, the saints, *the dead in Christ*, will rise, and reign with him on the earth. And as reason and Scripture, both, forbid the supposition that the wicked will exist and reign *together* on the earth *with Christ*, and his risen, changed, and glorified saints, it follows that they will be removed hence. The sole occupants of this terrestrial sphere, in its redeemed and regenerate state, during the latter-day glory, will be the King of Zion, with his risen and glorified saints. From this, it follows, as a necessary consequence, that the earth is to undergo a great change, corresponding to the change experienced by its inhabitants. For if it be true, that "*corruption cannot inherit incorruption*," the con-

verse is equally true, that corruption *cannot* be inherited by incorruption.

Every habitation, or state of existence, should be adapted to the nature, powers and faculties of the beings who inhabit it. But this earth, in its present state, would be but ill-suited to the nature and capacities of *celestial* bodies, living and moving about upon its surface; composed, as it is, of land and water, and diversified with hills and valleys, lakes and rivers, seas and continents, islands and deserts, burning sands and regions of perpetual snow. How would *spiritual* bodies, *celestial* bodies, not partaking of the nature of flesh and blood, move about on the surface of this earth, in its present physical state? Would they travel by *steam*, over rail-roads, turn-pikes, etc.? Or would they be transported on rivers and oceans, in vessels of the same kind and make as those now in use? What use would there be in the resurrection for the vegetable and animal productions, which the earth now yields so plentifully for the sustenance of man? Man, in his present condition, cannot subsist, except by the consumption of animal and vegetable substances. But will he subsist in the same way in the future kingdom of glory? Is it reasonable to suppose that bodies, purely *spiritual* and *celestial*, and having nothing of the nature of flesh and blood, could subsist in this manner? And if not, is there not to be a



great change in the animal, vegetable, and mineral kingdoms of nature?

Again, the earth, in its present state, is, if I may so express myself, *morally deformed* and *corrupt*. It has, for ages, been *literally* the abode of misery and death. There is scarcely any part of its surface that has not, at sundry times, been moistened with the tears and blood of its inhabitants. Tyranny, oppression, and war, have made it a common field; and nothing short of a thorough renovation will render it fit to be the residence of the King of glory, and the myriads of his redeemed and blood-washed saints. Therefore, on the Millenarian theory, the general conflagration of the last day, which is to purify this earth, must take place previously to the commencement of the thousand years' reign. This conclusion they cannot resist. Many of them do not attempt it, but avow, openly and boldly, their belief that the general conflagration of this world, as foretold by St. Peter, will be pre-millennial. Others of them have, probably, never reflected on this particular point. But none that I know of, have ever denied that that last and awful catastrophe in the conclusion of this world's history, will be previous to the thousand years' reign. There will be "a *new heavens* and a *new earth*, wherein dwelleth *righteousness*;" and these will be the eternal abode of the risen and redeemed saints. Into this abode—this second and brightest Paradise of God—they

shall enter, as Millenarians say, at the commencement of the thousand years.

From this it will follow, that when the thousand years are expired, the last tremendous battle, spoken of in the 20th chapter of Revelations, is to be fought, not on the theatre of this earth, but on the NEW EARTH; and also, that the resurrection of the wicked, after the Millenium, will take place on the same theatre, *a thousand years after their bones and dust have been consumed in the fires of the last day*, in which the old world had perished.

But these are points of so much importance, that I must reserve the consideration of them for another chapter or two.

## CHAPTER VI.

The First Resurrection considered, which is spoken of in Rev. xx. 4-6.

THERE is some probability that a single passage of Scripture in the Book of Revelations, is the root and source of all the difficulties with which Millenarians bewilder, perplex and confound themselves, in their vain attempts to reconcile their views with the doctrines of the Bible. That passage is the following, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the *first resurrection*. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 4-6. This, as we have reason to think, has been the origin of all the mistakes that have prevailed on the subject of the Millemium, from the earliest times down to the present day.



It is an admitted fact, that there are many passages in the word of God, which are of doubtful interpretation, in the understanding of which, men will greatly differ in their judgments. And this Scripture concerning the first resurrection, is certainly one of those passages. And a right or a wrong view of this passage, lays the foundation of a right or a wrong system of religious faith. And who cannot see that a want of *spiritual apprehension*, and of the *spiritual nature* of Christ's kingdom, would be very likely to prevent many persons from having a proper understanding of this passage now under consideration?

The advocates of Millenarian doctrines, are, in general, very particular and precise, in laying down rules for interpreting the prophetical writings. And it would, indeed, be very desirable to have correct rules of this kind, which we might safely follow. But certainly it is idle for any individual writer to undertake to make rules for another writer, or for *all other writers* and expounders, who are independent and under no obligations to follow his rules, and who are, perhaps, equally as capable of making rules for expounding the Scriptures as himself. Every commentator will follow the dictates of his own judgment in this matter, and will not be trammelled by the rules which another fallible man, and no better acquainted with the subject than himself, may have invented for him. Besides, every one who un-

dertakes to establish or define what he considers to be the correct rules of interpretation, will, of course, fix on those rules which are agreeable to his own views of Scripture doctrine, and which will lead others to entertain the same views.

I cannot, therefore, but think, that it was a superfluous work which Dr. Duffield performed, in devoting the first half of his volume solely to the consideration of the true and correct rule of interpreting the prophecies. Notwithstanding all his labors and research, not one of his readers will be a jot the wiser for what he has written, or be able to explain the prophecies with more ease and accuracy than he could before. The long and the short of his extended and elaborate argument is just this, that the Scriptures are always and invariably to be understood in the plain and literal sense; *but* that some parts of the Scriptures contain typical, symbolical, metaphorical or figurative language, which, of course, is to be explained accordingly. Now any old woman that ever read the Bible in her life, could have laid down as correct and definite a rule as this. The great, the all-important question which involves the whole difficulty in the case, is, which portions of the Bible are written in typical, symbolical, or metaphorical language; and which portions are written in plain language? Has Dr. D. laid down any rules in his work, or will he be able to lay down any, which will help us, at all times, to decide this ques-

tion? To do this is not within the compass of possibility. He might indeed go through the Bible, and with his pen or his pencil, mark every chapter and every verse with the word *literal* or the word *figurative*, and then we would know which passages to explain in a literal sense, and which to understand spiritually. But in that case, we should have to abandon our own judgment entirely, and to follow that of Dr. D. This would be to make for ourselves a Protestant Pope, to explain for us the Word of God.

Notwithstanding all this author has advanced in favor of the literal system, it will be found, on examination, that he is as far from following his own rules as the anti-Millenarians, whom, probably by way of reproach, he calls *spiritualists*, and whose paternity HE pretends to trace back to Origen, the *allegorist*. This is, without doubt, a most uncharitable and unfounded insinuation, for which the author may not expect to gain much applause, among the respectable body of evangelical Christians, who are opposed to his system. Not less unfounded is it, I say, than it is uncharitable; for anti-Millenarians have as little sympathy for Origen's method of allegorizing even the plainest passages, as Dr. D. himself has. The truth of this I shall endeavor, in another place, to make plain.

But to come to this 20th of Revelations; must we explain it in a literal or a spiritual sense? One tells



us that we must adhere strictly to the rule of a *literal interpretation*, only taking care, when types, metaphors, tropes, &c., are used, to give them their proper meaning. Well, this is a safe rule enough, only somewhat indefinite and vague, inasmuch as all the difficulty is, in not knowing *when* figurative language is used, and *when not*. Another tells us, that "words are to be taken in their literal and primary import, unless there be some warrant, either in the connection and context, or in the known nature of the subject, to give them a secondary and figurative import."\* This is about as definite a rule as the other, but not more so; as we are still left to no other guidance than our own judgment, in determining *when* to give the words their literal sense, and *when* to give them a figurative meaning.

The truth is just here—they wish us to interpret *those* scriptures literally which *they* understand in a literal sense, and *those scriptures* figuratively, which they explain in the same manner; and because we do not, they are pleased to call us *allegorists*.

And now let us come to the subject of the "first resurrection," to see whether a literal interpretation of that passage favors the views of Millenarians. The chapter begins with these words: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand." Now are we to understand this verse in a literal, or

\* Winthrop's Lectures.

in a spiritual sense? Will the rule which Dr. Duffield has laid down and explained at such great length, throw any light upon this question? It is true that, according to his rule, we must explain it in a strictly literal or grammatical sense, only taking care to notice those words which are used as metaphors or figures, and to explain them accordingly. But the question is, whether the verse contains any terms which are used in a figurative sense; and if so, which are those terms? Perhaps Dr. D. would say the words *pit, key, chain, &c.*, are terms of this nature. "And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years; and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he should be loosed a little season." I doubt whether even the most exact literalist, would require us to give every word in this passage its primary and literal sense, because it would make the reading of it ridiculous. Even Dr. D. would hardly presume on our credulity so far as to ask us to believe that Satan is a *literal serpent*; or that the angel *literally* laid his *hands* on him, and bound him *literally* with a huge *chain*, and set a *literal seal* upon him, &c. We have no difficulty, then, till we come to the following verses: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for

the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Now, Millenarians pretend to explain the whole of this passage literally, and they require us to admit their explanation. But if, as we have seen, many of the words in the preceding verses of the chapter, and many, as we could show, in the following verses, are used in a metaphorical sense, why are we required to explain these three verses according to the letter? But let us see whether they do really themselves adhere to this rule of a literal interpretation, in reference to this passage. The first important word that occurs, is the word *thrones*: "And I saw *thrones*, and they sat upon them, and judgment was given unto them," &c. Now they have not told us whether this word means *literal thrones* or not; so that we must guess at their meaning. But this we shall have no difficulty in doing, since it is their opinion that a literal resurrection of the body is here spoken of, and since the saints are to be literally kings and



priests unto God. Of course, if the saints are to be raised literally from their graves, and in their glorified *bodies* to set upon thrones, they *must* be literal and material thrones, (indeed they could sit upon no other.) They may not be exactly such thrones as the chief rulers and princes of this world occupy; they may be far more glorious, but still they will be literal and material thrones. But who sat on these thrones? The inspired John says, "The *souls* of them that were *beheaded* for the witness of Jesus," &c. Now, if this is to be taken in a literal sense, it follows that the *souls*, and *not the bodies*, (there is nothing said about bodies in the whole passage,) of them that were *beheaded* for the witness of Jesus, viz: the *martyrs*, are to sit on thrones and reign with Jesus, during the thousand years. But Millenarians, pretending to explain this literally, require us to believe that it includes *all who are saved* through Christ, whether they suffered as martyrs or died a natural death, and were never persecuted at all for righteousness' sake. This certainly does not seem to us like following out their own rule of interpretation. But Mr. Winthrop, who is perhaps the clearest of any of their writers, justifies this view of the passage, in the following manner: "The construction, in the Greek, shows, and such indeed is the general opinion of critical commentators, that the word *psuchas*, translated 'souls,' is understood in the middle of the sentence; and when the ellipsis is

supplied, the passage will read thus: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and [the souls of them] which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." Two classes are here mentioned—one comprises the martyrs, those that were beheaded, &c.—the other comprises those who had not conformed to the abominations of Antichrist."\*

We have seen before that this author does not scruple to supply a word or an ellipsis, when it is necessary to make out his sense. When he says that the *general* opinion of *critical* commentators sustains him in supplying this ellipsis, we understand him, of course, to refer to Millenarian commentators, though he does not say so; nor must we suppose, that he gives it as the opinion of these *critical* commentators that there is a *single rule of any grammar in the world* which will justify the use of this ellipsis.

Several verbs may be coupled with the same noun, when they are all predicates thereof, without the noun being repeated, as if it should be said, "General Washington appointed to be captains in the American Army, all those who had been wounded in battle, and had been in the service three years, and were thirty years of age;" would not

\* Winthrop's Lectures, p. 132.

every one understand that the three qualifications here specified, were necessary to every one who aspired to the rank of a captain? For there might have been some in the army who had received no wound in battle, nor were thirty years of age, but who had been in the service three years; it is manifest that, according to the preceding law, they could not have been made captains. But suppose that it should be said, "General Washington appointed to be captains in the American Army, all those who had been wounded in battle, and all those who had been in the service three years, and all those who were thirty years of age," we should understand this very differently. Here would be *three different classes* of persons pointed out, who, we should understand, were to be appointed as captains in the American Army. But in the first case supposed, there was but one class eligible to that office, viz: those who possessed the three distinct qualifications specified in the terms. So in every case, where several things are predicated of the same noun, they may be coupled together without a repetition of the noun or pronoun; but where a number of things are predicated of as many different classes of persons or things, the noun or pronoun must be repeated in every instance. The accuracy of grammatical construction requires this.

Now let us apply this rule to the case in question: "I saw the souls of them that were beheaded for



the witness of Jesus, and for the word of God, and which had not worshipped the beast," etc. Mr. Winthrop, in the passage already quoted from him, asserts that here are two distinct classes of persons described, who are to reign with Christ, &c. We assert that there are two different characteristics predicated concerning one and the same class of persons. And this position will not be denied. For example, many die a natural death, who do not suffer as witnesses for the testimony of Jesus; will all such, who have not worshipped the beast, reign on the earth with Christ, during the thousand years? According to the statement of Mr. W. they certainly will. Therefore, the worshippers of the False Prophet *may and will reign with Christ*; for they worshipped not the beast. The *Hindoos* and the *heathen* will reign too on the earth, during the Millennium; for they never worshipped Antichrist. Nay, the Protestant *infidels in our own country*, will enjoy the same blessedness; for, though they die not as martyrs for the witness of Jesus, yet neither do they bow the knee to the image of the beast, if indeed it be true, as all Protestants suppose, that the beast is Papal Rome. We see, therefore, the fallacy and absurdity of this supposed *ellipsis*, which Mr. W., or somebody else *invented*, for the support of their theory. Neither of the qualifications specified would alone be sufficient; both are necessary

as a passport to a throne in the kingdom of Millennial glory.

But now, suppose, that for a moment, we concede what they cannot obtain by a distortion of the text, viz: that *all the saints* are to live and reign, &c. there is another difficulty, still greater, which meets them here. We have before seen, that, upon their principles, there will be none living on the earth during the millennial reign, but the *risen, changed, and glorified saints*. The dead saints are to be raised, the living ones to be changed, and the wicked are to be *destroyed*, at the coming of Christ. The earth is to be purified with fire, and the kingdom of glory to be set up, and, of course, *nothing* that can *offend* will be left remaining in it. This has already been demonstrated. If then there will be none on the earth during the thousand years, but the glorified saints, who shall be kings and priests unto God, occupying literal thrones and executing judgment, we ask who will be the subjects? Over whom will they reign? Whom will they judge? For it is but natural to suppose, that where there are kings, there must be subjects. They will not judge angels, for holy angels are not to be judged by the saints; and wicked angels will not be on the earth, but in hell, during the Millenium. They will not judge wicked men, for those who are living shall be destroyed at the second coming, and the rest are not to be raised from the dead till the thousand

years are expired. I can see no way of escape from this difficulty but that which has been furnished to the hands of Mr. W. by Lactantius, viz: to suppose that a *certain number of the wicked* will be left remaining on the earth during the Millenium, on *purpose to be triumphed over* by the church of God, and *reduced to "perpetual servitude."* Such a kingdom of glory, (what ideas of glory these writers may have, I know not,) but such a kingdom of glory I could almost pray that I might never be permitted to see.

We see, then, that it will be better for their own theory, if they want subjects as well as kings and priests in the future kingdom of the Messiah, to stick closer to the *letter* of the text. A literal exposition, certainly, requires that no more than the *martyrs* shall have a part in the first resurrection, at the period when the Saviour shall descend from heaven, to erect his throne of glory on this sin-ruined earth.

There cannot exist a greater contrariety of opinion on any subject scarcely, than there is among Millenarians on this very question. Some have it, and they alone are consistent, that there will be *no subjects* to constitute the kingdom of Christ during the thousand years, but that *all* who shall then exist will be kings and priests unto God. Others seem to imagine, that there will be multitudes of people in the flesh during that period, and that these



will be the subjects. Sometimes we are led to infer from their writings that these multitudes in the flesh will be wicked men; at others, that they will be saints, being a *second order*, and inferior, of course, to those who shall exist in a risen, changed, and glorified state. Mr. Winthrop says in one place, "It may here be well to observe, that where our Saviour says, 'they neither marry nor are given in marriage, neither can they die any more,' he refers to the *risen, changed, and glorified saints*; and not to individuals living *in the flesh* during the millenium, who are the **SUBJECTS**, and not the rulers of that kingdom which is administered by Christ, and those who have a share in the first resurrection. Those, who, from time to time, exist in the flesh during this epoch of the world's history, as we infer from *many passages* of Scripture, marry, and are given in marriage; and after living to a great age, and replenishing the earth, at length die."\* From this we can only infer, that, there will be people *in the flesh* during that period; that they will marry and be given in marriage, beget children, be subject to death, &c. But we cannot infer from this passage whether they are to be righteous or wicked.

But again, he says in the same chapter, page 146, "We have already shown, that the resurrection of life, so far as the first resurrection is concerned, takes place at the beginning of the thousand years, and

\* Lectures, p: 142.

that the resurrection of damnation, does not take place till after its close; at which time there is also a resurrection to eternal life, of *such of the righteous as shall have lived in the flesh*, after the first resurrection; and from time to time during the Millenium, but who, in the course of nature, after arriving at a great age, have at length died." Now in this passage, several things are distinctly stated, which I shall note down in order, as important to be remembered.

I. That the *resurrection of life* is to take place at the beginning of the thousand years, but that the *resurrection of damnation* does not take place till after its close.

II. That there will be, on the earth, *some in the flesh* that will be *righteous* during the millenium.

III. That these righteous persons in the flesh, after living to a great age, will at length DIE, while the millenial reign is yet in continuance.

IV. That at the last resurrection, viz: the resurrection of damnation, *these righteous persons will also be raised to life*, so that it will not be exclusively a resurrection of damnation.

The author deserves praise for conciseness of style. He has here expressed much in a very few words.

But in another place, as I have had occasion to notice elsewhere, he has expressed the opinion that those in the flesh during the millenium will be *sin-*

ners. On page 170, he says: "It would seem from this, that, although in the millenium the great majority of the people will be righteous, just as a large majority are now wicked, still, *there will be, during that happy period, some few whom the Prophet calls sinners*, and who, he says, shall be accursed." And then he gives that memorable quotation from Lactantius, as corroborative of the same view: "and they that shall be raised from the dead shall be over the living as judges. And the Gentiles shall not be utterly extinguished; but some shall be left for the victory of God, that they may be triumphed over by the just, and reduced to perpetual servitude."

Now the query is, whether there is not a contradiction here. In one place, this author teaches, that those who shall live in the flesh, during the Millenium, will be *righteous*; in another, that they will be *sinners*. The one position seems to be an *op-position* to the other. Perhaps it is meant that there will be sinners, and that there will be righteous persons *both* in the flesh, during the thousand years, as well as saints in a risen, changed, and glorified state. If this is the author's meaning, he will have a *motley mixture*, indeed, in the future kingdom of *righteousness* and *glory*, which is to be set up at the second advent of our Lord. But how comes it to pass, that there will be *sinners in the flesh* and *righteous persons too*, on the earth, during that blessed period "of universal light, love, and holiness?" Lactantius, as we



have seen, (and Mr. Winthrop adopts his view,) has explained why some wicked Gentiles will be permitted to live on the earth, at that time, viz: “for *the victory of God*, that they may be *triumphed over by the just*, and *reduced to perpetual servitude*.” But why are *righteous persons* also left in the flesh, during the same period? Do they not teach that the saints who shall be alive, at the second coming, will be changed “in a moment, in the twinkling of an eye,” and so rendered immortal? How is it, then, that there are to be *saints in the flesh* during the Millenium? I confess that the farther I proceed in the examination of their theory, the more I am puzzled. Will it be said that a part of the Gentile sinners, who are not cut off in the general destruction at the burning of the world, are converted, or become righteous, subsequently to the commencement of the Millenium, and that this accounts for the fact of there being saints, and also sinners in the flesh, during that period? But this would be to contradict their own most positive declarations. Lactantius has said, and Mr. Winthrop, in quoting Lactantius, has said, that there will be some wicked left remaining on the earth during the thousand years, not for the purpose of being converted; not for the purpose of being brought under, or continued under a Gospel dispensation; but for the victory of God, that they may be *triumphed over*, and *reduced to perpetual servitude*. Millenarians do not believe that the Gospel is to be

preached during the Millennial reign, and that sinners are to enjoy a day of *probation*, and the means of grace, as *now*. It is a part of their system, that the Gospel age or dispensation is to come to an end, when the future and glorious kingdom of our Immanuel shall be set up.

I will proceed now to state the views of anti-millenarians, respecting this passage in Revelation on the first resurrection: "I saw the souls of them that were beheaded for the witness of Jesus," &c. "And they lived and reigned with Christ a thousand years." This has generally been explained as having reference to the spirit of deep and ardent piety, which is to be predominant throughout the world, during the Millennium. The *spirit* that was in the martyrs is to actuate the generations who shall then live, so that the race of martyrs may be said to be revived, and to *live again*, in those possessed of their spirit and principles. "But the rest of the dead lived not again till the thousand years were finished;" i. e. the spirit of wickedness—of the wicked dead—was destroyed, and lived not again, i. e. ruled no more in the hearts of men till the end of the thousand years, when sin, or the spirit of the wicked is revived again, and Satan deceives the nations once more, and the last battle is fought. This explanation is, perhaps, not more spiritual or *allegorical* than the explanation which Millenarians themselves give to some verses in this 20th chapter, and to many passa-

ges in the Book of Revelation. And the meaning which has now been given, is sometimes vindicated by a reference to the manner in which the prophecies, contained in the Old Testament, are frequently explained by the inspired writers of the New; especially that prophecy in Malachi, concerning Elijah: "Behold, I will send my messenger, and he shall prepare the way before me," &c. Mal. iii, 1. And again, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Mal. iv. 5. The Jews, and even the disciples of our Lord, were led by these prophecies, which are certainly as explicit and plain as any in the Bible, and demand as literal an interpretation, and the Jews did interpret them literally too; I say that the Jews were led by these prophecies to expect and to look for the *personal advent and appearance* of the prophet Elijah, previous to the coming of the Messiah. But John, in whom this prophecy was fulfilled, was not really or literally the prophet Elijah, and the prediction was not literally fulfilled. The Jews asked John whether he was Elias, and he said that he was not. Yet Millenarians will not deny that our Saviour alludes to John the Baptist, when he says, "But I say unto you that Elias is come already; and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist." It is well that our



blessed Lord explained this prophecy of Malachi; because, if he had not, I am confident in the opinion that many would say it has *never* yet been fulfilled. For let it be remembered that the coming of Elijah is connected with, and, as a *sign*, is to precede the great and dreadful day of the Lord, which, they say, is yet future. Now, if this prophecy was fulfilled in God's raising up John the Baptist, as the messenger of Christ, who was not Elijah, but who only possessed the spirit, and might, and power of Elijah, who will censure us for believing that the prophecy in Revelation is to be fulfilled in the very same manner, viz: that the martyrs will be raised, not literally from their graves, but will live and reign with Christ, in the persons of those who will have their spirit, and be like them.

I have now given the commonly received and orthodox view of the above passage, touching on the first resurrection. If, to some readers, it should not seem sufficiently literal, I here venture to give another more literal, and the *most literal* interpretation that has ever been given of this passage. But it is given without any other authority in support of it, than that of the writer of this volume. It is entirely new and original. I make this remark that every reader may pause and deliberate, before he shall hastily adopt the explanation which will now be given of the first resurrection.

It is to be kept in mind, that there is not a word

said about a resurrection of "*the dead*," or of "*the bodies*" of them that were beheaded, etc. This is always assumed by Millenarians. But John says, "And I saw *the souls* of them that were beheaded," etc. "And they [i. e. these *souls*] lived and reigned with Christ a thousand years." Christ, the *King of saints*, lives and reigns on the earth. Though he sits upon a throne of glory in heaven, yet he has a throne upon earth too. He *reigns in the hearts* of his people, though invisible to them. In the same manner he will reign on the earth during the Millennium, saving that his empire will be universal, extending over all nations. The *souls* of them "that were *beheaded* for the witness of Jesus, and for the word of God, etc., will reign with him, in his kingdom on earth, though they will be invisible to mortal eyes. They will share with him in the honor of his government, over his spiritual kingdom. This will be their peculiar blessedness. We believe that even the angels enjoy something of this unspeakable honor. Angels have often been sent on errands of mercy to this sin-ruined world. We read that they are "*ministering spirits*, sent forth to minister to them who shall be heirs of salvation." But it is said that "the rest of the dead lived not again till the thousand years were finished;" that is, they lived not as did the souls of the martyrs, **WITH CHRIST ON EARTH**. They had no longer any connection with his spiritual kingdom in *this world*. *They rest*

*as to their bodies, in the grave; as to their souls, in the bosom of God, and the fruition of eternal glory. The blessedness is not theirs of visiting earth again, or taking part with the Messiah, in carrying on the affairs of his kingdom. This is the honor of those alone who shed their blood in the service of that kingdom, while in the body. As their hearts were engaged in his cause while they were in the world, and as they died in defence of his cause, they are permitted again, after death, to witness the triumphs of his cause, and to have a part in them. This is called the FIRST RESURRECTION. They die—they cease in the body to aid the advancement of the Redeemer's kingdom; but they live again—they rise to a new life, in the land of blest spirits, and reign spiritually with Christ, and are permitted to come to earth again.*

If our eyes were opened, as were the eyes of the prophet's servant, it is probable that we should be able to see many of those spiritual beings who are permitted to revisit this earth on errands of mercy. And if we could know as we are known, doubtless we should be able to recognize the holy souls of many of the martyrs. The spirit of Stephen, or the spirit of St. Paul, may visit us in our lonely retirement—may hover over the congregation, when the ambassador of Jesus is delivering his solemn message—may witness and rejoice when one sinner repenteth, and may share largely in the honors of the



Saviour's kingdom. It seems peculiarly fit that this honor should be granted to those of the servants of God who were worn out with toiling in his cause, while in the body, and who sealed the truth with their blood. It is meet and proper that they be distinguished in some appropriate manner from those who led a life of indolent ease, and did comparatively nothing in the vineyard of the Saviour. And we cannot conceive of any honor or distinction that could be so appropriately conferred on them, as to permit them to visit *the earth again*, the former scene of their labors, as ministering spirits, and to share with Jesus in his spiritual triumphs.

This view of the first resurrection is submitted with diffidence on the part of the author, because he is aware that it will seem entirely new to his readers; and he hopes they will give it no more consideration than, in their deliberate judgment, they may think it is entitled to receive. He can see no objection, however, to the interpretation which has now been offered, and it is decidedly the most literal which has ever been given of the passage, by Millenarians or anti-Millenarians.

## CHAPTER VIII.

About the last battle which is to be fought after the expiration of the thousand years:

In all the authors of Millenarian books, we find much on the subject of a great battle, and the fearful destruction of the wicked, which, it is supposed, will take place at the commencement of the Millennium, when Messiah shall come in his glory with all his holy angels with him. And terrible and glowing descriptions thereof are published from the pulpit and the press, of a nature well calculated to arouse the unholy fears of the human heart. But it is to be apprehended that all such appeals, drawn forth only from a misguided imagination, will end when the fears which gave rise to them shall have subsided, or proved groundless, in a relapse into indifference or downright scepticism.

One writer expresses himself as follows: "Indeed, from the beginning to the end of the Bible, you will find the subject constantly referred to. It is amazing to see how often it is brought before our minds in the Word of the Lord. My dear friends, it is enough to make one's blood run cold to think of the awful doom that some of us may live to see poured out on the wicked. Sinner, I entreat you to repent before it is too late. Every form of abomination

and delusion will soon be destroyed at the personal coming of our Lord, when he "arise to shake terribly the earth." I stand here on the watch-tower, and sound the alarm, for I see the sword of coming vengeance. In God's name, I beseech you to flee from the wrath to come. That day of wrath—that dreadful day is not far distant. Merciful God! will not sinners take warning! Already we hear the muttering of the approaching storm—already we see the little black cloud just skirting the horizon. Soon the tempest will shake the heavens and the earth. Why sleep ye at your posts? Why fold ye your arms in reckless indifference? Men and brethren, arise, and be doing, and with fear and trembling, work out your salvation."\*

There is little confidence to be placed in any conversions that might be effected by alarming appeals, drawn from such motives, as that contained in the foregoing extract. It is astonishing what facility is shown by these writers, in parading texts of Scripture to prove their doctrine. If we were to count the number of passages which are alleged to prove that the millennial reign of Christ, a reign of *universal peace and righteousness*, is to be ushered in with the bloodiest and most awful conflict earth ever witnessed, the number of them is indeed formidable. I do not know but that they refer nearly all the national revolutions and wars that were ever

\* Winthrop's Lectures, p: 167.



made the subject of prophecy, to that time of imaginary conflict and wo, which is immediately to precede the Millenium. It would be entirely a superfluous and unnecessary task for me to undertake to examine the half of these passages. But I must notice a few of the most prominent, and on which they most rely, lest it should be thought that the Scripture proofs are all in their favor. And when it shall be seen that they have perverted their strongest texts, and turned them aside entirely from their true meaning, it will be a short road to the conclusion that they have done the same with the remaining portion of them.

A principal passage, on which they mainly rely as proof of this supposed pre-millennial and bloody conflict, in which the saints, under the banner of the Great Captain of salvation, are to wash their feet in the blood of the wicked, is in Isaiah lxiii. 1—6:—  
“Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me. For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the

*day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me; and I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*" From this passage three things appear to be evident, even to a superficial student of the prophecies, to-wit:

I. That it is the Lord Christ who speaks: "I have trodden the wine-press alone, and of the people, there was none with me," &c.

II. That in the beginning of the passage, the scene on Calvary is clearly referred to: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat? *I have trodden the wine-press alone, and of the people, there was none with me.*" It was on Calvary the Saviour trod the wine-press of God's wrath. It was there he stained his raiment with blood; it was there that he was alone—given up, and deserted by the people—the Jewish nation who rejected him, and crucified him.

III. It is evident that the vengeance spoken of in the succeeding verses, is referred to his rejection and desertion by the people, as the cause thereof. "I have trodden the wine-press alone, and of the people, there was none with me, for,"—or, as it

would be better rendered,—“*therefore, I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.*” This is a different staining of his garments from the other: “Wherefore art thou red,” &c. In the first instance, he is stained in *his own blood*. In the second, he stains himself with the *blood of the people*, because they had left him alone—betrayed him—as it were, hid their faces from him, when he trod the wine-press. The whole passage seems to be a complaint put into the mouth of the Messiah, because he was betrayed and abandoned by the people, and a vow of revenge, because they had thus despised and rejected him. “I looked, and there was *none* to help; therefore, *mine own arm,*” &c.

IV. The inference, therefore, is very plain, that the vengeance which was visited on the Jewish nation, because of their rejection and crucifixion of the Messiah, is the event clearly and particularly signified by this prophecy.

The blessed Saviour himself announced their doom, when he visited Jerusalem for the last time, and, in view of the vengeance that was coming upon them, wept over the city, saying, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not.



Behold, your house is left unto you *desolate*; for I say unto you, that ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." That Divine vengeance—that fury was poured out on them when, as a nation, because they had rejected and crucified the Lord of life and glory, their name and place were taken away; when more than a million of them perished by a miserable slaughter, to which history can produce no parallel; when their city and their glorious temple were laid in ruins; when the oracles of God were taken from them; and when they were removed, as a nation, out of their own land, and scattered abroad even to this day. All this was the vengeance which Isaiah foretold. This was the time of trouble and calamity, which Jesus himself contemplated, when he wept over the doomed city; which he clearly foretold in the 24th chapter of Matthew, as we have before seen. And it was fulfilled, according to his word, before that generation had entirely passed away. It was the time of trouble which Daniel predicted, 12th chapter, 1st verse, which corresponds exactly with the words of our Saviour concerning the time of tribulation, such as had never been known, even to that same time. The two predictions must refer to the same event, else the one is contradictory of the other. But it is evident that the prediction pronounced by our Saviour, was fulfilled at the time of

the destruction of Jerusalem, by the Romans, therefore, Daniel's must have been.

The same season of calamity and Divine vengeance is brought to view in the 59th chapter of Isaiah, as also in the 66th, which, if it were compatible with my designs, might be made as evident, as that the 63rd chapter, already examined, is a prediction concerning that same day of wrath which was to come on the Jews.

In several of the other prophets there are predictions of the same nature, alluding to the same event. Malachi, the last of the Old Testament prophets, is rather more explicit than any who preceded him. He speaks of the great day, as a day of fiery vengeance. He also gives a *sign* of the approach of that day, "*Behold, I will send you Elijah before the coming of the great and dreadful day of the Lord.*" If Elijah was sent as a herald to announce the approach of that day, and to prepare the people for the coming thereof, it would be *infidelity* in us to suppose that more than eighteen hundred years were to elapse between the coming of Elijah and that great day, the approach of which he was sent to proclaim.

There is a prophecy in the 38th chapter of Ezekiel, which I believe that Millenarians themselves generally refer to the battle of Gog and Magog, which is to be fought *after* the expiration of the thousand years. There are several passages in Rev

elations, which, whether they refer to the day of judgment, or to great national conflicts and revolutions, which have come to pass or are yet to come to pass, I will not pretend to explain. I leave the task to those who are better prophets than myself, and more skilled in the interpretation of symbolical language. There is a passage, however, in 2 Thess. ii. 2, 3, which claims a brief notice: "For the mystery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." It is admitted that the Man of sin, whose rise is here alluded to, is Antichrist, or the Papal hierarchy; also that this Antichrist is *not a single Pope*, or an individual, but a *system of iniquity* and the *whole series of Popes*. "His coming," here spoken of, is either a *spiritual* coming, his coming in the spirit and power of his glorious Gospel, to reduce all nations to his mild and peaceful sway, or it is a personal and visible coming at the end of the world, to destroy the wicked, and to reward the righteous eternally. If it is to be understood in the first of these senses, then the Man of sin is to be *literally destroyed*, when he shall be consumed, and melt away in the blaze and *brightness* of the Sun of righteousness. They contend for a literal interpretation. This is a literal interpretation, and the only one of which the



passage is susceptible. But if this "*coming*" is to be explained with reference to his personal and visible advent, in the great day of judgment, and that Antichrist is to be destroyed then *literally*, by streams of literal fire, proceeding from his mouth, there will have to be a resurrection of all the wicked Popes—the Gregorys, the Johns, the Alexanders, &c., who have lived at different periods, from the beginning of the reign of Antichrist, or they could not be destroyed by the brightness of his coming. But this resurrection is not, according to their own theory, to take place till after the Millenium is past.

It is indeed to be lamented that a man of Dr. Duffield's abilities should have written a long chapter, on purpose to prove that the expressions, "*spirit of his mouth*," "*brightness of his coming*," "*a fiery stream*," etc., "are not metaphorical or figurative expressions, and cannot possibly be construed as such, but are always used in the strict literal sense;"\* teaching, therefore, that when he shall come, an awful stream of fire and tempest shall literally proceed from his *literal nostrils and mouth*, which shall destroy the wicked. It is, however, only another melancholy proof how great are the aberrations even of the noblest intellect, when but one error has gained the ascendancy over that intellect, and become the governing principle thereof. One error will so take possession of the human mind, and darken and ob-

\* See Duffield on the Prophecies, pp. 310-312.

scure its powers, and turn reason from its throne, as to prevent any truth from being seen in a true light.

But the question for our present consideration is, whether there is to be a terrible and bloody conflict immediately at the commencement of the Millenium, and another at the close of it. If the design be to effect an eternal separation between the righteous and the wicked, and the final and total destruction of the latter, how is this design to be accomplished *twice*; *once* at the beginning of the thousand years, and *again* at the close of that period? How will the Millenarian relieve the theory which he advocates from this embarrassment? It is admitted by all parties, that a great battle—the last battle—is to be fought at the close of the Millenium. The passage in the 20th chapter of Revelation is so very clear on this point, that it admits of no occasion for quibble or doubt. “And when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.” Rev. xx. 7, 8. No Millenarian author that I have ever read, has presumed to deny that the prediction here recorded, is to be fulfilled *after* “the thousand years are expired.” From the above passage, these several things must be apparent to every reader, viz:

I. That Satan *will first deceive those* whom he is to gather together to battle.

II. That they are *the nations that shall dwell in the four quarters of the earth*, after the expiration of the thousand years. He does not, therefore, bring them out of the prison with him.

III. That they are *living nations*, and not the dead, whom Satan is to deceive. He could not deceive the dead, while in the grave; neither could he raise them to life, for the purpose of deceiving them—that power belongs to God alone. Again, he could not deceive them after the resurrection, unless they enjoy another term of probation; for they had been already deceived, a thousand years before.

But I must here avail myself of the advantage of an argument, (it is so apropos,) which Dr. Duffield has furnished to my hands, to prove that the army of Satan, mentioned in this 20th chapter of Revelation, will be composed of *men in the flesh*, and *not of the risen dead*. He contends that the word “*nations*,” is *never* applied to the dead, in the Scriptures, but *always* to masses of men and women living in the flesh. Commenting on the 25th chapter of Matthew, he says, “We remark, in the second place, that the language of the Saviour, *necessarily confines his meaning to mankind existing on the earth, at the time of his coming*. The phrase *nations* is never applied to the *dead*, but *always* to masses of men and women living on the earth together, under some form or other of organized government. This being the



most common meaning and use of the word, *we cannot extend its import*, according to the objection we are considering, so as to embrace the innumerable hosts that have gone down to the grave, in all ages, and from all nations. They exist not *as nations*, in the regions of the dead; and therefore cannot come forth to judgment, *as nations*, but shall come as the throng of the dead; just as John, who more especially speaks of their judgment, describes: ‘And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which are written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged, *every man*, according to their works.’ ”\*

So then, I am authorized by this writer in saying, that they are *not* the risen dead, but nations in the flesh, and living on the earth together, under some form or other of organized government, whom Satan will deceive, and gather together to the last great battle. Now, it is remarkable, that the word “nations,” used in the 25th chapter of Matthew, which Dr. D. says is never applied to the dead, is the very same word, both in English and Greek, (*ta ethne*,) which is used in this passage in Revelation.

\* Duffield on the Prophecies, p. 341.

And Dr. D. in the most unqualified manner, asserts that it is *never* applied to the dead, but always to masses of men and women living on the earth. Consequently, in Revelation, it is necessarily confined to the nations living in the flesh on the earth, at the close of the Millenium.

The reader will be astonished now, to learn that this author himself makes the word *nations* (Rev. xx. 8,) apply to *the hosts of the risen dead*, and *not* to masses of men and women in the flesh, living on the earth together, under some form or other of organized government. I quote now from the 166th page, his account of this post-millennial battle alluded to by John, in this passage now under consideration; "that at the close of this blessed period, [the Millenium,] the last act in the great work, and ~~day~~, or dispensation of judgment, shall take place, when Satan shall be released from his confinement, all the *nations of the wicked raised from the dead*, the Gog and Magog of John, metaphorically or typically described by the Gog and Magog of Ezekiel, and be summoned before Christ to receive their final sentence; that *then, in mad desperation, these hosts of hell, led on by the devil and his angels, shall make their last and violent assault upon the holy city, where Christ and his saints dwell, and think to storm the heavenly city*; which shall be but the occasion for the last signal interposition of Divine justice, and Almighty vengeance for their eternal destruction; and that

doomed and hurled to the bottomless abyss by the power of Omnipotence, *earth shall be forever purged and redeemed from the dominion of Satan; placed back again amidst the heavenly worlds, restored to more than paradisaical beauty and glory*—death forever cease in it, and that state of glory and blessedness be confirmed, in which the dominion of Heaven shall be absolutely, immutably, and eternally established in righteousness, peace, and joy in the Holy Ghost; and this ransomed, renovated, and recovered globe, shine resplendent in Heaven's brilliancy, never more to be invaded or polluted by the entrance of sin.

“Well might the prophets, who caught a distant glimpse of these stupendous glories, be wrapt in ecstasy. Truly, ‘eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive, the things prepared for them that love God.’ ‘Beloved, now are we the sons of God; and it doth not yet appear what we shall be.’ Loud and ecstatic shall be the shout of triumph, when earth and heaven shall mingle in full chorus, as ‘the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God omnipotent reigneth!’ My heart kindles at the prospect, and is ready to catch the strain of heaven:

‘————— glory to God,  
And to the Lamb who bought us with his blood,’” &c.



I have quoted more than was necessary to my purpose. The description is highly wrought, indeed, and if the judgment of the author were as correct and well-balanced as his imagination is fanciful and lively, he might be useful as a writer. Let three things in the above extract, marked by the words in italics, be particularly noted:

I. That the *nations* of the *wicked dead* are to compose the army of Satan, spoken of in Rev. xx. 7, 8.

II. That they, in mad desperation, will think to storm the celestial city.

III. That the renovation of this earth, and its restoration to more than paradisaical purity and glory, is to take place after their conquest, and they have been "hurled to the bottomless abyss!" Now, on all this, I take occasion to remark,

1. That it does not correspond with what the author has said on page 341, where it is affirmed that the word *nations* is never applied to the dead.

2. That it does not agree with what we read concerning the dismay and overwhelming confusion of the wicked, when the great day of his wrath shall come. They will not think to make sublime conquests, *even to storm the celestial city*; but they shall shrink into nothing before the presence of the great Judge, coming in his glory, and shall begin "to call on the mountains and rocks to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

3. That it contradicts the theory of Millenarians generally, who teach that the renovation or purification of this earth is to take place at the commencement of the thousand years, and not after the last great battle shall have been fought, according to this author, between the armies of the risen wicked, under the banners of Satan, and the risen and redeemed saints, led on by the Son of God, in person.

It gives us no pleasure to point out these contradictions and mistakes in the volume now before us, because we fear that it may give rise to a suspicion in the minds of many, that such mistakes cannot be all unintentional. The author must have written the 341st page in his book after he wrote the 166th page, and, of course, he knew, when he stated that the word "*nations*" is never applied to the dead," that he had himself so applied it on the 166th page. Charity, however, requires us to believe he had actually forgotten that he had used the word in this sense.

If Millenarians will admit that the battle of John in Revelation is to be fought by men in the flesh, it will be the same, in effect, as to give up their theory. They are aware of this, and therefore they all, without a dissenting voice, agree in saying, that that last contest is to be waged between *immortals*! Here I might introduce a piece of poetry from Homer, to give some idea how great is the heat of contest, when Gods contend in arms, or a sublime ex-

tract from Milton, about the battle in heaven, when the rebel spirits forged flaming bolts, and wounded many of the angels who continued steadfast, and might have prevailed against them, but for the interposition of the Son of God in his burning chariot! But why should I intersperse a sober prose composition with scraps of poetry? It might serve for the purpose of embellishment; but there is always likely to be more of imagination in such a composition, than of sound argument. I can never be made to believe, that the army of fallen angels are to be permitted to come out personally, from their dark habitation, for the purpose of encountering, in hostile array, the radiant hosts of light—God's angels, and the blood-washed and gloriously-arrayed company of the redeemed, marching to deadly conflict, under the banner of Jesus. No! I can never be persuaded of this. It is repulsive to all the feelings of my nature; and I wonder, and am almost lost in amazement, that such a thought should ever have been entertained for a single moment, in the head or the heart of a Christian. It is an idea, however, which has existed only in the imagination; and probably it was borrowed first from the sublime fictions of Milton. Men are so familiar with war and bloodshed in this world, and have read and heard so often of controversies being settled in this way, that they are disposed to imagine that the question whether Christ is finally to reign is to be decided in the same



manner; as if he needed the aid of angels or men, to assist him in vanquishing his foes; as if he will not tread *alone* "the wine-press of the fierceness and wrath of Almighty God." O, when he shall come to judgment, one word of his power will summon them into his awful presence! Another word, "*Depart*," will blast them in everlasting death! There will be no need for swords of angels or of men to be unsheathed, in order to make sure of the victory. The sword that "proceedeth out of his mouth"—the sentence of doom, will hurl them swift to hell. This, however, will not take place till the day of judgment, when the Son of God shall sit upon his throne, and all nations shall be gathered before him. This will be subsequent to the battle which is to take place at the end of the thousand years. That army of Gog and Magog, as Dr. Duffield has proved, will be an army of *men in the flesh*, and *not of the risen dead*. About the close of the Millenium, the spirit of wickedness, which had been restrained from all violence for a thousand years, shall again be let loose, and those who had been passive and harmless on the earth, now instigated by Satan, shall be active in plotting mischief and destruction to the Church of God; and when they shall be in the act of conspiring together for the extermination of the saints, and shall begin to arm themselves for this purpose, suddenly the heavens shall be opened, and the great Judge, the Avenger of his people, shall

appear on his "*white throne*," who shall rain down destruction on his foes.

But there are two or three insuperable objections to the theory of a battle, between immortals, which I must state, and dwell on more at length, before I conclude this chapter.

I. If the army of Gog and Magog is to be composed of the risen wicked—all that shall have lived in the world, in all past ages, to the end of the Millenium, it is to be questioned whether there will be space enough on the earth's surface for so large an army to stand up at once, joined as they will be, by the hosts of darkness; especially when we remember that immortal bodies, *spiritualized*, and of consequence greatly expanded, will occupy a greater space than human bodies. Millenarians may answer this objection by saying, that, as the saints are to be caught up to meet the Lord in the air, at his coming, the hosts of the wicked, following their leader, shall pursue them thither, and that the last battle shall be fought in the air. But if they should think this a satisfactory solution of the difficulty now supposed, we shall not be at the trouble of an attempt to answer it.

II. If the earth is to be purified by fire, and the "new heavens and the new earth, wherein dwelleth righteousness," are to be created at the beginning of the Millenium; and if this last battle is to be fought *after the resurrection* of the wicked, at the

close of the Millenium, their bodies will have to be *raised out of the new earth*. The difficulty which this implies is not ideal or imaginary. It is real, and deserves, at least, a plausible answer from those with whom we have the present controversy. Why do they insist on the creation of the new heavens and new earth, or the purification of this present world by fire, at the commencement of the millennial reign, unless it be that they would have it the abode of righteousness, pure, ethereal, and as free from the contagion of sin, as the purest gold is free from dross? How then *can* they have that *new and purified earth*, covered with the very *ashes of sin*, to be quickened and resuscitated in the morning of the resurrection, and transformed by the *fiat* of the Son of God, into *living, moving forms* of wickedness, who shall stand up, at last, a great army, *on the "new earth, wherein dwelleth righteousness?"*

III. In like manner, and for the same reason, according to the theory we are examining, the last great battle is to be fought *on the theatre of the new earth*. But this idea is utterly repugnant to the dictates of reason, and it is contrary to the whole tenor of the Scriptures. Peter says, (2 Pet. iii. 10—13,) "But the day of the Lord will come as a thief in the night, in the which, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and *the works that are therein*, shall be burned up. Seeing then that all



these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." But it cannot be an abode of *perfect righteousness*, when it is to be filled with a greater multitude of the wicked than ever lived, at one time, in the old world that had been destroyed on account of sin, at the commencement of the Millenium. It cannot be an abode of righteousness, when it is to be the scene of *hellish passions*, and a *conflict*, the like of which was never seen. Millenarians are strenuous in maintaining that the kingdom of glory and bliss, which Christ is to set up at his second personal advent, will be a kingdom of perfect righteousness, and to prove it, they quote the following Scripture, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor coveters, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Cor. vi. 9—10. But suppose that the new earth is created, as they say, at the beginning of the Millenium, and is the residence of Christ and the risen

saints, during the thousand years; Satan, at the expiration of that term, goes out upon the new earth, into the four quarters of it; he deceives the nations, whether men in the flesh, or after they are raised from the dead; he collects together a great army, the number of whom is as the sand of the sea; they compass the camp of the saints; they meditate nothing less than to "*storm the Heavenly City*;" and all this takes place on the theatre of "the new earth, wherein dwelleth righteousness!" We do sincerely pity the man whose credulity does not stagger at believing such a monstrous absurdity.

It becometh every reader, and every hearer of the Word of God, to be on his guard against the influence of false teachers, who distort and pervert the oracles of Truth, to the damnation of souls. How they have multiplied in these times, on which we have been thrown! They meet us at almost every corner of the streets in the city; and when we enter a sanctuary, or house of worship, we know not whether we are to have served up to our taste a mess of truth or falsehood. Error, besides, is so ingeniously mixed with truth, that sometimes we can scarcely distinguish between them; and the exercise of a sound and well regulated judgment is constantly required to keep us from becoming the dupes of ambitious and designing heresiarchs.

## CHAPTER IX.

Whether the Prophecies concerning the Millenium are to be understood in a literal or a spiritual sense.

There are many predictions concerning the peace and prosperity of the Church in the last days. A little attention to these will perhaps throw some light on the nature of that blissful period. Millenarians say that these prophecies are sufficiently plain, and are to be interpreted in their literal sense. One writer\* has stated several reasons in order, why the literal is to be preferred to the allegorical or spiritual system of interpretation, as follows:

I. It is the most natural, consistent, and satisfactory mode of interpretation, and therefore commends itself to the common sense of mankind.

II. The literal or grammatical interpretation is far more definite and certain, and far less liable to the charge of vagueness and the vagaries of men's imaginations, than the spiritual or allegorical.

III. The literal interpretation is sanctioned by the example of the patriarchs, the prophets, and the apostles, in their study and exposition of the prophecies.

IV. The entire system of prophecy contained in the Scriptures, as far as it has been confirmed and

\*Dr Duffield.



expounded by the Providence of God, recognizes and establishes the literal or grammatical as its appropriate method of interpretation."

Now let us apply this rule of interpretation to a few of the prophecies which allude to, and describe the future Millenium. The passage which I shall first give, has been quoted once before, and will be acknowledged to be an animated and glowing description of the latter-day glory. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The *wolf* also shall dwell with the *lamb*, and the *leopard* shall lie down with the *kid*, and the *calf* and the young *lion*, and the young fatling together; and a little child shall lead them; and the *cow* and the *bear* shall feed; their young ones shall lie down together, and the lion shall eat *straw* like the *ox*. And the *sucking child* shall play on the hole of the *asp*, and

the weaned child shall put his hand on the *cockatrice's* den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. xi. 1—9.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory, in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marryeth a virgin so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night; ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, surely I will no more give thy *corn* to be meat for thine enemies;

and the sons of the stranger shall not drink thy *wine*, for the which thou hast labored. But they that have gathered it shall *eat* it, and praise the Lord; and they that have brought it together shall *drink* it in the courts of my holiness. Go through, go through the gates, prepare you the way of the people; cast up, cast up the highway, gather out the stones, lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them the Holy people, the redeemed of the Lord, and thou shalt be called, Sought out, A city not forsaken." Isa. lxii.

"For behold I create *new heavens* and a *new earth*, and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of *weeping* shall no more be heard in her, nor the voice of *crying*. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the *child shall die* an hundred years old; but the *sinner*, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall



not build and another inhabit: they shall not plant and another eat, for as the days of a tree are the days of my people, and they shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. lxxv. 17-23.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of the heathen, which are called by my name, saith the Lord, that doeth this. Behold, the days come, saith the Lord, that the *ploughman* shall overtake the *reaper*, and the *treader of grapes* him that *soweth seed*; and the mountains shall drop *sweet wine*, and all the hills shall melt. And I will bring again the captivity of my people of Israel; and they shall *build the waste places*, and *inhabit them*, and they shall *plant vineyards*, and *drink the wine thereof*; they shall also make *gardens*, and *eat the fruit* of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix. 11—15.

"But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto

it. And many nations shall come and say, come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into *ploughshares*, and their spears into *pruning hooks*; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man *under his vine and under his fig-tree*, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it." Micah iv. 1—4.

The above, with many other similar prophecies, have undoubted reference to the prosperous and happy state of things in this world, during the Millennium. Now, let them have as literal an interpretation as Millenarian authors contend for, and it must be seen, at once, that their theory is gone. A number of things, following the rule of a literal interpretation, might be noted down as evident from these prophecies to the mind of every reader, but I will specify only the following:

I. The physical state of the earth is to be the same, during the Millennium, that it now is. It is to bring forth its corn, wine, and other fruits the same as ever.

II. The inferior animals are to subsist on the sur-  
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face of the earth, the same as they have ever done; not only those which are useful to man, but also those which are ferocious in their nature, as the "lion," the "bear," the "leopard," &c. Even venomous reptiles will still have their place in the scale of creation, though they will not be hurtful, as now.

III. The physical state of man will be what it now is. He will live in "*houses*" and "*cities*." He will continue, as now, to subsist on food, viz: the "*corn*," "*wine*," and "*fruits*," which the earth shall yield for his benefit. The marriage relation shall still exist, and he shall beget children. Isa. lxxv. 23. He will cultivate the soil, plant vineyards as usual, &c.

Now, a true and consistent Millenarian does not, and cannot believe one of the three items above enumerated. The physical state of the earth is not to be the same that it now is. They believe that it is to be thoroughly renovated, and changed by fire. It is to be rendered a celestial abode, fitted for the residence of angels and glorified saints.

They believe that the various orders of irrational creatures, as sheep, oxen, bears, serpents, &c., will perish, and will have no place in the new creation. How will they escape the ruin of the universal conflagration, or what use will there be for any of these animals in *the resurrection*?

They do not believe that the physical condition of man will be the same on the earth, during the



thousand years, that it now is. All the dead saints are to be raised from their graves. All the living saints will be changed; the wicked are not to be raised till the thousand years are ended, and those who are living will be destroyed; so that there will be none on the earth, during that glorious period, but men possessing a *celestial* and *immortal* nature. This is the *belief* of every consistent Millenarian. Therefore, there will be no marrying, nor begetting of children, during the Millenium; for "in the resurrection, they neither marry, nor are given in marriage; but are as the angels of God in heaven." Matt. xxii. 30.

Now I don't know whether Millenarians will abandon their own rule of interpretation, or renounce their doctrine. But they will be compelled to do the one or the other. There is no other alternative. I do not ascribe it to them, as their opinion, that after the resurrection, the saints, the children of the kingdom, with bodies risen, changed, and glorified, partaking no longer of the nature of flesh and blood, (1 Cor. xv. 50,) with bodies *incorruptible, spiritual, and heavenly*, will literally build houses and cities, and dwell in them; will literally plough their fields, and plant vineyards, and dress the vines with pruning-hooks, and drink the wine of them; will literally have use for the sex, beget children, etc. It would be a slander on any man of piety and good sense to say that he believed this. They must,

therefore, regard all such descriptions of the Millenium as metaphorical, or allegorical, notwithstanding their great antipathy to this method of interpretation.

Whenever, for example, it is said that “the *lion* and the *lamb* shall lie down together,” we must not understand it, literally, to mean that there will be lions and lambs on the earth, in that day; but it is a metaphorical expression, teaching, generally, how perfect will be the harmony which shall prevail during the Millenium. Whenever it is said that “they shall beat their swords into plough-shares, and their spears into pruning-hooks,” the meaning is not, that the children of the *spiritual* and *eternal* kingdom of glory will actually use, or have need of *ploughs* and *pruning-hooks*; but it is only a metaphor, teaching, in a general way, *perhaps*, that there will be no war, during that period of “universal light, love, and holiness.” Or, when it is said, “the *sucking child* shall play on the hole of the asp;” and again, “they shall not bring forth for trouble, for they are the seed of the blessed of the Lord, and their *offspring* with them,” it is not to be understood literally that there will be *sucking children* in that future kingdom of glory; or that they *marry*, and have an *offspring*; but all such are metaphorical phrases, teaching, *perhaps*, that among the children of the resurrection there will be no pain nor trouble.

I would be far from misrepresenting, intentionally,

the views of Millenarians; and gladly would I learn how they explain all these prophecies, concerning the state of things in this world, during the thousand years of millenial blessedness. For it is not possible to explain them literally, without abandoning their system. They cannot and they will not apply them to the risen, justified, glorified and immortal company of the redeemed, whom Christ shall bring with him, when he comes in triumph, the second time. How, then, can the difficulty be overcome? They must explain these prophecies in a figurative sense, or they must apply them to saints in the flesh. But this, as I shall now prove again, (it has already been proved,) will be, in effect, to give up their whole system of doctrine.

Let us, for a moment, suppose that all the prophecies which have been referred to, and a great multitude of others, are to be understood as descriptive of the happy state of saints, who shall live *in the flesh*, during the thousand years, and what becomes of their theory? This is the very doctrine which we contend for, in opposition to Millenarianism. They teach that the dead in Christ shall rise, with new and immortal bodies. And they explain the passage in Revelation concerning the *first resurrection* to mean *ALL the dead in Christ*, so as to correspond with another passage in 1 Thess. iv. 16. And they also teach, according to the apostle Paul, that all the saints who are living at the time of the second



advent, will be changed, i. e. shall, without experiencing death, pass from a mortal to an immortal state. For, if *all* the dead in Christ will be raised with incorruptible bodies, and *all* the living saints will be *changed*, where do they find their saints in the flesh during the Millenium? Will there be any saints but the dead and the living ones, at the time of the second coming? Sometimes it is darkly hinted, in the writings of these authors, that there will be saints, and *sinner*s too, existing *in the flesh*, after the second coming of Christ, and the resurrection of the just unto eternal life; and after the conflagration of the great day, and the creation of the new heavens and the new earth. But they know not what they say or write. Our Saviour has plainly informed us, that, at the *end of the world*, in the time of *the harvest*, he will send his angels forth, and they shall gather out of his kingdom **ALL THINGS** that offend, and them which do iniquity. If this be true, there will be *no* sinners left in his kingdom, either in the flesh, or in any other form or state.

But suppose, for a moment, contrary to the Scriptures and common sense, that a part only of the saints, who shall be found alive on the earth at the last day, will be changed, and caught up in the twinkling of an eye to meet the Lord in the air, at his coming, and that another part will remain in the flesh, and in a mortal state; then there will be two folds or two divisions in the same kingdom of glory

and blessedness. A part will be mortal, and another part will be immortal in that kingdom. And yet it is said, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4. But why should there be this difference made among the redeemed people of Christ? Why should one part be subject to pain and death, (see Winthrop's Lectures, p. 147,) and another part possess an angelic and immortal nature? Why should a part subsist on the animals and vegetables which this earth produces, and another part of the same redeemed people subsist on angels' food alone, in that kingdom of light, and joy, and peace, which he will set up at his second coming? Dr. Duffield thinks that all the *Gentile converts* who shall be living on the earth at the last day, will be *changed*; but that all the *Jewish converts* shall continue in their former state, without undergoing any change. But is not a Jewish convert a saint—a believer in Christ—one of the purchase of his blood—and saved on the same terms as every Gentile convert is? Are not believing Jews and believing Gentiles all one in Christ? Is not the middle-wall of partition between them broken down? Why should the fact of their being Jews—the seed of Abraham—exclude them from any of the peculiar privileges and blessings of the kingdom of heaven? We should be inclined to think that if this fact makes any difference at all, it

should be in their favor, and not against them. But, according to this author, Gentile Christians will be the "angels" in the kingdom of glory which the Redeemer is to establish in this world, while Jewish Christians will be the "sheep." I cannot imagine how one who seems to be so learned as this writer, came to give utterance to a sentiment like this; unless it was because of an extreme desire to advance something that might seem to be new and original. And, doubtless, he will be considered by others as well as myself, to have succeeded in this.

But again—suppose that a great multitude of sinners shall be permitted to remain on the earth in the flesh, after the separation between the wheat and the tares, or the sheep and the goats, as some Millenarians believe. I make the supposition only for a moment, to see whether it can be tolerated at all. We have already seen that it is directly in the face of the plainest scriptures. But let us make the supposition for a moment. For what purpose are they spared at that awful crisis, when sudden, and an overwhelming destruction shall fall upon the enemies of Christ, and he shall tread the wine-press of the fierceness and wrath of Almighty God? Is it for the purpose of being triumphed over, and reduced to a state of "perpetual servitude;" or of being converted and finally saved? We have already seen how Mr. Winthrop would answer this question. But if it be for the purpose of converting



and saving them, will this be done by *force* or by the *preaching of the gospel*? We live now under a Gospel dispensation, and Millenarians say that this is to pass away, when the kingdom of glory shall be set up. But if the process of making converts to Christ, and a Gospel dispensation are still to continue, and sinners are to live in the flesh, who shall propagate the race by marriage, and from among whom converts are to be made, from time to time, to Christianity, during the whole period of the thousand years, then, during that period, we shall have the tares and the wheat *growing together*. But let us ever remember, (I make this remark for the benefit of Millenarians,) let us remember that they will grow together only till the time of the HARVEST, and that *then* they are to be *separated*, to grow together no longer. If this separation shall take place at the commencement of the Millenium, saints and sinners will not flourish together in the same kingdom, during that glorious reign. At the time of harvest, the wheat and tares are *ripe*, and are gathered, the wheat into garners, but the tares to be burned with fire. If saints and sinners are to exist together during the millennial reign, and the Gospel dispensation is to continue, it is evident that the harvest time will not come till after the expiration of that period. But this is what they are wholly unwilling to admit.

We see, then, that, in whatever aspect we view it, the Millenarian scheme of doctrine is without the

least support in reason or the Word of God. It is indeed humiliating to say this, as we do, in the face of so many able and learned men, who have defended it; that is, who have given to it the support of all their learning and talents. Why, then, do they advocate this system of doctrine? Why do they write and publish large volumes in defence of it? I respect, and well might envy the talents of such men as Melville, Noel, and others, who have consecrated their powerful energies to the propagation of this system of error. But I cannot believe that they are subserving the cause of truth and religion, by all their efforts of this kind. The interests of truth cannot be promoted by the advocacy of any system of false doctrine whatever, even though an angel's talents were employed in defence of it. This Millenarian system, it is admitted, affords a fine theme for eloquence and declamation. It opens a large field for the play of the imagination, and to operate on the feelings and passions of human nature. But we should ever be suspicious concerning all conversions which are effected in this way. Men might possibly be frightened into a profession of religion, through an apprehension of sudden wrath, or the judgment, without ever having had a true discovery of their lost condition as sinners, or of the excellency and glory of the plan of salvation, as revealed in the Gospel. To have a view of this kind, requires a Divine agency, even the agency of the Holy Spirit,

who alone can open the blind eye, and pour light into the darkened understanding.

And when men once get into the Church, no matter how they get there, it is easy and natural for them to settle down into a state of carnal security, thinking that now all is safe, while they may be in the very "gall of bitterness." And perhaps their destiny is sealed; and *false preaching* has done the mischief. O, how has the Church of Jesus, in almost every age, groaned under the burden of false professors, brought in thus, who have paralyzed her energies, and retarded her prosperity more than ever did the fires of persecution! It is comparatively an easy matter to make proselytes to the Church. This, a mere man, without piety, and even by preaching error, can do. It is a different matter to make *Christians*—true converts to Jesus Christ. This cannot be done by advocating any system of false doctrine. This cannot be done without the spirit and might of Divine power.

I shall conclude this chapter by a recapitulation of the errors and contradictions which have been pointed out in the Millenarian system, in the course of the preceding pages.

I. It denies that the spiritual kingdom of Christ, and the kingdom of grace, which was visibly set up in the world, by our Lord and his apostles, is the kingdom in which he is to reign and triumph, during the thousand years of millennial blessedness. A fun-



damental principle in the system, is, that the present dispensation is to come to an end, and that when the Son of God shall come again, he will come in *his kingdom*, in power and great glory.

II. It therefore denies that his kingdom was set up, as prophesied by Daniel, in the days of the four ancient and universal monarchies, i. e. in the days of the civil and military empire of Rome.

III. It denies, also, that the spiritual kingdom, set up at that time, and the kingdom of glory and power, which is to fill the whole earth in the last days, are the same kingdom; i. e. it denies that the little stone, (Daniel ii.) cut out of the mountain without hands, and the stone which became a great mountain, and filled the whole earth, are the same. And hence, it is adverse to the doctrine of our Saviour, which represents the kingdom of heaven, at one time, as like to "a grain of mustard-seed, which is indeed the smallest of seeds; but, in time, it becometh a great tree, so that the fowls of heaven lodge in the branches thereof;" and at another time, as like a little leaven "which a woman took and hid in three measures of meal, till the whole was leavened." Matt. xiii. 31-33. But the kingdom of heaven, according to this system, is not to have a small beginning, and to advance by steps or degrees, gradually subverting the power of earthly kingdoms and thrones, and finally gaining an universal ascenden-

cy; but it is to be established in all its glory and grandeur at once.

IV. It teaches that the conflagration of the great day, and the resurrection of the saints, will be pre-millennial. But it has generally been supposed that these events are not to take place till the end of the world, after all the elect shall have been gathered into the kingdom.

V. It denies that the heathen nations are to be universally christianized, or converted from their heathenish systems of idolatry, before that great day of God shall come.

VI. It teaches that a thousand years, at least, will intervene between the resurrection of the righteous and that of the wicked. But the Scriptures, and especially John v., teach, that they will rise at the same signal, viz: the voice of the Son of God, and in the same hour.

VII. It teaches that there will be a resurrection of *all the saints*, or the dead in Christ, at the beginning of the Millenium. But John speaks only of the *souls of them that were beheaded*, for the witness of Jesus, &c.

VIII. It affirms that when the saints are raised with spiritual and immortal bodies, those who are then living will be changed, (1 Cor. xv. 52,) since, as it is said, "flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50. And yet it equally affirms that there will be many on the earth, *in the*

*flesh*, during the Millenium; and thus the system contradicts itself.

IX. It teaches that at the coming of the Son of God, when the saints are caught up to meet him in the air, the wicked will be destroyed by the breath of his mouth, and consumed with an everlasting destruction. But according to the same system, there will be many wicked on the earth, during the whole period of the Millenium. Thus again it is self-contradictory.

X. It teaches that the great separation, represented by the parable of the tares and the wheat, (Mat. xiii. ch.) and by that of the sheep and goats, (Mat. xxv. ch.) will take place at the commencement of the thousand years, and yet there are to be sinners, i. e. tares, in the kingdom, during that whole period; although the Saviour says, expressly, that he will send his angels to gather *out of his kingdom all things that offend, and them which do iniquity*.

XI. It teaches that the kingdom of Millennial glory is to be a kingdom of "universal light, love, and holiness," and yet that there are to be sinners in it for "the victory of God," to be "triumphed over by the just," and "to be reduced to perpetual servitude." Alas! alas!

XII. This same Millenarian system teaches that in the kingdom of the resurrection, the ravages of death will still be experienced, at least to some extent. But this is contrary to what Paul teaches, 1



Cor. xv. 54: "So when this corruptible shall have put on incorruption," &c.: and to what St. John teaches, Rev. xxi. 4: "And God shall wipe away all tears from their eyes, and there shall be no more death," &c. It also teaches that the righteous, who sink into the grave during the Millenium, will be raised again at the second resurrection, so that it will not be *exclusively* a resurrection unto damnation.

XIII. It teaches that in the same kingdom of glory and the resurrection, there will be marrying and giving in marriage, begetting of children, &c. But this is plainly contrary to what Jesus himself has taught us, Mat. xxii. 30: "They neither marry nor are given in marriage, but are as the angels of God in Heaven."

XIV. It teaches that there is to be at the beginning of the Millenium an awful conflict, an exterminating slaughter of the wicked; and another, according to Rev. xx. 7—9, when the thousand years are expired; and that the object of each of these terrible contests is, of course, to effect an everlasting separation between the righteous and the wicked, and the final and complete overthrow of the latter, which is therefore an object to be twice accomplished.

XV. All those who advocate the Millenarian system, so far as known, teach that the nations whom Satan is to deceive, at the expiration of the thou-

sand years, will be the nations of the wicked dead, raised from their graves; although they at the same time teach that the word *nations* is never, in the Scriptures, used with reference to the dead; and so Satan shall deceive none that are in the four quarters of the earth when the thousand years are expired, but those whom he had already deceived more than a thousand years before, and whom, therefore, he must bring out of the prison-house of hell with him, for the purpose of deceiving them a second time.

XVI. They teach that the second and last resurrection, viz: the resurrection of the wicked, is to be on the NEW EARTH, when the old world and all its works, with all sin, together with the bones and ashes of the wicked, shall have been consumed in the fires of the last and universal conflagration, at least a thousand years before.

XVII. Also, that the battle mentioned, Rev. xx. 7—9, is to *be fought on the theatre of the new earth*. This is a consequence, from which the system which they advocate cannot be separated or disjoined. They plainly teach that the old world is destroyed by fire, and that the new heavens and new earth are created at the commencement of the Millenium; but this battle takes place at the end of the thousand years. Consequently it must be on the new earth. Will it, therefore, be a dwelling-place of righteousness? (Sec 2 Pet. iii. 13.)

XVIII. They teach not only that the last battle will be fought on the new earth, but that IMMORTALS will constitute the armies between whom this contest is to be waged. The Devil and his angels will lead on the innumerable hosts of the wicked that shall have lived from the beginning of time to the end of the world, all raised from the grave, to "storm the Heavenly City" itself, and madly attempt to vanquish the army of light, advancing under the banner of the King of kings, having cherubim and seraphim for his warriors, as well as the army of the glorious and glorified apostles and martyrs. Every one of *us* will, of course, have a part on the one side or the other, in that great and final contest. What, then, if we achieve no victories, and win no laurels now in the cause of God and of truth, we may yet conquer and gain a crown beyond the grave.

XIX. This system rejects a strict and literal interpretation of all such prophecies as are descriptive of the latter-day glory, and the reign of Christ on earth. And yet Millenarians say, it is on a strictly literal or grammatical construction of the language of the prophecies, rejecting the allegorical or spiritual method of interpretation, that they base their entire system.

XX. By adhering strictly to the rule of a literal interpretation, they must admit that the physical state of the earth, after the new creation, and after



the purification by fire, will be the same that it now is, with animals still subsisting on its surface, as horses, mules, oxen, sheep, the lion, bear, serpents, &c. But they do not explain how they come to be on the new earth; whether they are *preserved alive* through the destructive fires of the last day; whether they are *created new*; or whether they, as well as men, are raised to a *new life* from the dead. Neither do they tell us what use there will be for these animals in the kingdom of glory, and of the resurrection.

XXI. By adhering to the same rule of interpretation, they must also teach that the *risen, changed, and glorified* saints will literally "build houses," and inhabit them; and literally "plant vineyards," and eat the fruit of them; and literally marry wives, and beget children, &c.

XXII. Otherwise, they must admit that the new earth, during the Millenium, will be inhabited by men and women *in the flesh*, and *not by immortals*, as their system requires them to believe. But they do not explain how the earth *can be* thus peopled, after ALL the dead in Christ are raised with *immortal bodies*, and ALL the living saints are *changed*; nor do they explain *how* it can be consistent with the words of Paul: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," 1 Cor. xv. 50.

But I will stop here. It would be easy, if I were disposed to enter into minute specifications, to extend this enumeration to the number 44, instead of 22.

It gives me no pleasure—it pains me, to be compelled to detect and expose the many and egregious errors of the system which I have felt it my duty to examine. I could wish that the task had devolved on some one more competent to perform it. But it is a case in which no option is left to the servant of Christ. When he sees the enemy coming in like a flood, he *must* lift up a standard against him. When he sees the approach of danger, he *must* sound the alarm. When the sluices of heresy are opened, and begin to inundate the church of God with their corrupting streams, he *must* endeavor to stop them. For why has he been placed as a watchman on Zion's walls but to lift up his voice faithfully, whenever there may be occasion. And that professed servant of Jesus Christ discharges not his duty, who, either through fear or a false modesty, shrinks into retirement, and shuns to raise his voice, feeble though it may be, against the prevalence of false doctrines. If all should pursue this course, who would be found to contend for the faith once delivered to the saints?

The defenders of Millenarian doctrines are doing an immense injury to the church of the blessed Redeemer. Doubtless, they are doing it ignorantly,

like as Paul himself once persecuted the saints, before his eyes were opened; and our sincere prayer is, that they may be forgiven.

They disparage in their sermons and publications, the present dispensation—the Gospel of Christ; and they make it their daily prayer that it may speedily come to an end. This is enough to excite astonishment in the mind, even of an angel. It was to lay the foundations of this dispensation that Jesus stooped from the heights of glory, and submitted to the shameful death of the cross on Calvary. The angels desire, it is said, to look into the mysteries of the gospel kingdom. And if there be one employment in which they experience more joy than any other, doubtless, it is in being permitted to have any part as messengers or ministering spirits, in executing or carrying out any design of mercy connected with the glorious kingdom of Grace.

Our prayer has ever been, “thy kingdom come,” according to what our Saviour has taught us. But we have always understood our own meaning to be, that the gospel dispensation might prevail over all the earth, and that Jesus, by his Spirit, and his word, might reign in the hearts of all men. This is what we really desire; for we think that, if we know our own heart, we love the gospel. O, it is through the gospel dispensation the Saviour has gathered and won the JEWELS that are to glitter forever in his crown of rejoicing! But if the pray-



er is really a petition that the present dispensation, or the spiritual kingdom of Christ, may *quickly* end, and that *some other kingdom* may be set up in the place of it, how can we longer send up this petition? We have prayed devoutly that the gospel might be preached to every creature, and we have given a little too, to aid in sending it to the perishing millions of the heathen; but we have little encouragement to do either, if indeed we are commanded to pray daily, that this gospel dispensation may quickly come to a termination.

O, I am afraid that Millenarians are really fighting against the progress of the gospel through the world! I know they are, if they act consistently with their own principles. No christian will be apt to do much for the spread of the gospel, when he is expecting daily and hourly, that this dispensation will pass away, and believes that it is his duty to pray for this event. This cannot be a false view of the tendency of this scheme. They offer up the same prayer, "Thy kingdom come," which we have been taught by the Saviour. But very different is the sense in which they put up this petition from that in which we use it. They pray for the coming and triumph of another kingdom entirely, from that which we desire the success of, and on which our affections are placed. But their prayer cannot be answered except by a dissolution of the present state of things, and the *termination of the kingdom of*

*Grace.* And if they pray for this, how *will* they—how *can* they labor for the extension of this blessed kingdom of Grace through the world? It is our ardent hope and prayer, that the defenders of this false and dangerous system may yet discover their error and renounce it. The servants of Jesus have enough to do to **PREACH** the gospel, without wasting their time and talents in efforts to prove that the Saviour is soon to come *in person, to close the gospel dispensation.*

## CHAPTER X.

Conclusion—the true Theory of the Millenium.

I SHALL have performed a thankless task, in the estimation of the reader, if I shall only have attempted to overthrow the Millenarian theory, without having offered another in the place of it. Every one who carefully peruses the preceding pages, will be able to extract from them the true and orthodox theory on the subject of the Millenium; I say the true and orthodox theory, because I have none, and pretend to give no theory of my own. The views which the pious, generally, in all enlightened ages of the Church, have entertained, are those which will be found inculcated in this volume. These views of the Gospel, and the plan of salvation by Grace, form a theory which is the ground of as pious thought, and as bright anticipations, as that theory can be to which it stands opposed. “To a serious mind,” as an eloquent divine\* has truly remarked, “the truths of the Christian religion appear with such an air of unaffected greatness, that, in comparison of these, all other speculations and reasonings seem like the amusements of childhood. When the Deity, the incarnation, the atonement,

\* The late Robert Hall, of England.



the resurrection of the Son of God, the sanctification of the Church, and the prospects of glory, have engaged our contemplation, we feel, in turning our attention to other objects, a strange descent, and perceive with the certainty of demonstration, that, as the earth is too narrow for the full development of these mysteries, they are destined, by their consequences and effects, to impregnate an eternal duration. We are not at all surprised at finding the ancient prophets searched into these mysteries, with great but unsuccessful diligence; that the angels desire to look into them, or that the apostles were lost in the contemplation of those riches, which they proclaimed and imparted. Are you desirous of fixing the attention of your hearers strongly on their everlasting concerns? No peculiar refinement of thought, no subtlety of reasoning, much less the pompous exaggerations of secular eloquence, are wanted for that purpose; you have only to imbibe deeply the mind of Christ, to let his doctrine enlighten, his love inspire your heart, and your situation in comparison of other speakers, will resemble that of the angel of the Apocalypse, who was seen standing in the sun."

When this holy religion shall thoroughly pervade all nations, our belief is, that the Millenium will have commenced. We include in our ideas of this Millenium,

- I. That the descendants of Abraham will be re-

stored to their own country, out of all the nations whither they have been scattered abroad. Different opinions may be entertained with respect to the future destiny of that wonderful people, and of Jerusalem, the ancient capital of the holy land; but for reasons which have been given, and which it is not necessary to repeat, we are inclined to the belief, that the prophecies concerning them are to have a *literal* fulfillment. We anticipate that the day is to come, when the mosques of Mohammed, which have so long reared their minarets and spires on the consecrated soil of Jerusalem, shall tumble into ruins; and the tribes of Israel shall worship Jesus, the Son of David, on the very spot where their fathers crucified him. He will not reign *personally* and *visibly* over them, on a *material* throne; but his government *will be* over them; his sceptre will *rule* them; his Spirit will be *in their hearts*; his *law* will be the *rule* of their lives. And they will *obey* him, *serve* him, and be *subject* to his will, and render *homage* to him as *truly* and *literally*, as if he were personally present with them. There will be no city of gold and jasper, with gates of pearl, such as we are told shall literally descend from God out of heaven. That New Jerusalem, described by John by symbols so expressive of beauty and brilliancy, because he had no appropriate language to set forth the glory thereof, is the Church in heaven—the Church triumphant, and made perfect. For it is

called the "*Bride*," the "*Lamb's wife*," a title which is applied exclusively to the Church. But they will rebuild their ancient city, and bring with them the riches of the Gentiles; and build houses, and plant vineyards, and eat the fruit of them. The hills of Palestine shall again be covered with the fruitful vine, and numerous herds and flocks shall fill every valley. The lion and the lamb shall dwell together; and there shall be nothing to hurt nor destroy in all God's holy mountain.

2. We believe that, at the same time, all the nations of the earth are, equally with the Jews, to enjoy the benefits of the Christian religion. Every system of idolatry—every form of superstition, shall be dissolved and melt away under the blaze of the Sun of righteousness, and they shall cast their idols to the moles and the bats. No Juggernaut, in that day, shall roll his bloody car over a way paved with human bones. No Hindoo mother shall sacrifice her helpless babe to the monsters that infest the sacred Ganges. No victim shall languish in the dungeon, or be stretched on the rack of a heartless inquisition. But the people of every nation, kindred, tribe and tongue under the whole heaven, shall worship Immanuel; and to his Name alone, the incense of praise shall ascend.

3. The earth shall be full of the knowledge of the Lord, "as the waters cover the sea." As the Christian religion advances, the arts and sciences



that bless mankind, follow in its train. This has always been the case, and ever will be. We believe that in the time of the Millenium, all the branches of learning and science shall be brought to a far higher degree of perfection than they have ever yet been, in any country. Astronomy, geography, natural and moral philosophy, history, metaphysics, the healing art, &c., will be more thoroughly understood, and will be consecrated to the service of religion. Above all, the Bible will be translated into all languages, and given to all people; and all will be taught to read it. Like the sun in the firmament, it shall traverse the globe, scattering rays of light and life in all directions.

4. Civil and religious freedom shall prevail universally on earth during the millennial reign. The proclamation of the Gospel is the proclamation of liberty to the captive, and the opening of the prison doors to them that were bound. The thrones of tyrants and despots are to be destroyed. No system of oppression shall be known or practised. "They shall call their officers peace, and their exactors righteousness." Every one shall sit down under his own vine and fig-tree, and there shall be none to molest, or make afraid. It is with feelings of interest that we have watched the progress of liberty, in proportion as Christianity has gained the ascendancy among any people. And the result is, a belief that when it shall have acquired a universal and entire as-

cendency, perfect liberty and equality of rights will be enjoyed. The vassals of Rome shall be free. The chains of their spiritual enthralment shall be broken. Already are there indications that Rome is gradually and steadily, but surely losing her power. The cause of this decline is, the increase of knowledge among the people. Dismiss your fears, then, ye that are doubtful. The Papal hierarchy, that master-piece of hellish workmanship, was built up, and stands alone on ignorance. Let light be diffused; let the Word of God circulate freely through the whole system, as the blood through the veins, and its downfall is certain.

The children of Africa shall be free; and from all climes whither they had been carried as bondmen, the wanderers shall return to their father-land, richly laden with the blessings of salvation, to communicate to their degraded and miserable brethren; and so all Africa shall become enlightened and redeemed.

5. Peace shall reign throughout the earth during the thousand years. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise." In that day, "nation shall not lift up sword against nation, neither shall they learn war any more. But they shall beat their swords into plough-shares, and their spears into pruning hooks." The religion of Christ breathes the very spirit of peace, love, and harmony; although

infidels have sometimes slanderously imputed to it, as the cause, a great part of the wars and carnage that have, at times, desolated the fairest portions of this earth. There is no land, scarcely, which has not, at some time or other, been moistened with the tears and blood of its inhabitants. And scarcely has there been a period in the history of the past, when the sound of war was not heard in some part of the world. The chief employment, and the most distinguished and honorable art, with some whole nations, has been that of butchering, by wholesale, their fellow men.

But the era is approaching when the torch of discord is to be extinguished, and when wars and rumors of wars shall be heard no more. The wicked one is to be bound; and all violence is to be suppressed. The banner of PEACE shall be unfurled for a thousand years; and during that blissful period never shall the hand of man be raised in hostility against his fellow man. The husbandman shall pursue, in security, his peaceful labors; the traveler shall go on his way, through forests and over deserts, without fear of the robber or assassin; the merchantman and sailor shall not fear a rover on the high seas. One bond of brotherhood shall be formed, which shall keep the human family together in one, in harmony and love. This we firmly believe.

No wonder that the inspired prophets, looking



down through a vista of more than two thousand years, and beholding the distant and future generations of Adam, all happy and united under the government of the Prince of Peace, were fired at the prospect, and have drawn, in such lively colors, the glories of the last days. It is almost impossible not to imagine that the harp of Isaiah was tuned in Heaven, when he sweetly sung concerning Zion, "Thou shalt call thy walls *Salvation*, and thy gates *Praise*. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand; and a small one, a strong nation; I the Lord will hasten it in his time."

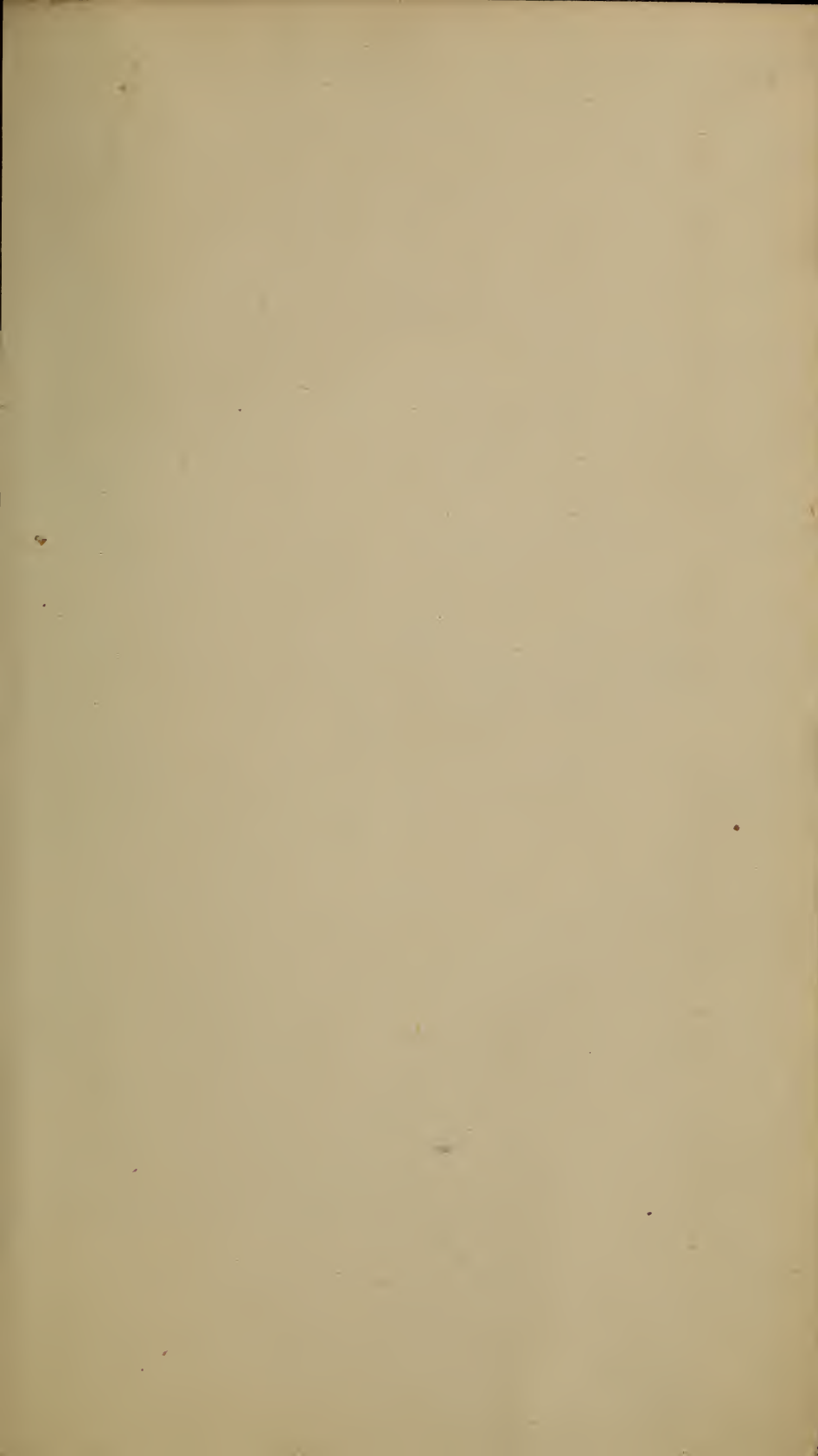
But what the Prophets were only permitted to contemplate at a distance, and to have a faint view of, in dim and shadowy visions, we are almost permitted to see in clear and bright REALITY. For the kingdoms of this world are indeed becoming the kingdoms of our Lord and of his Christ. A mighty, moral machinery is now in full and successful opera-

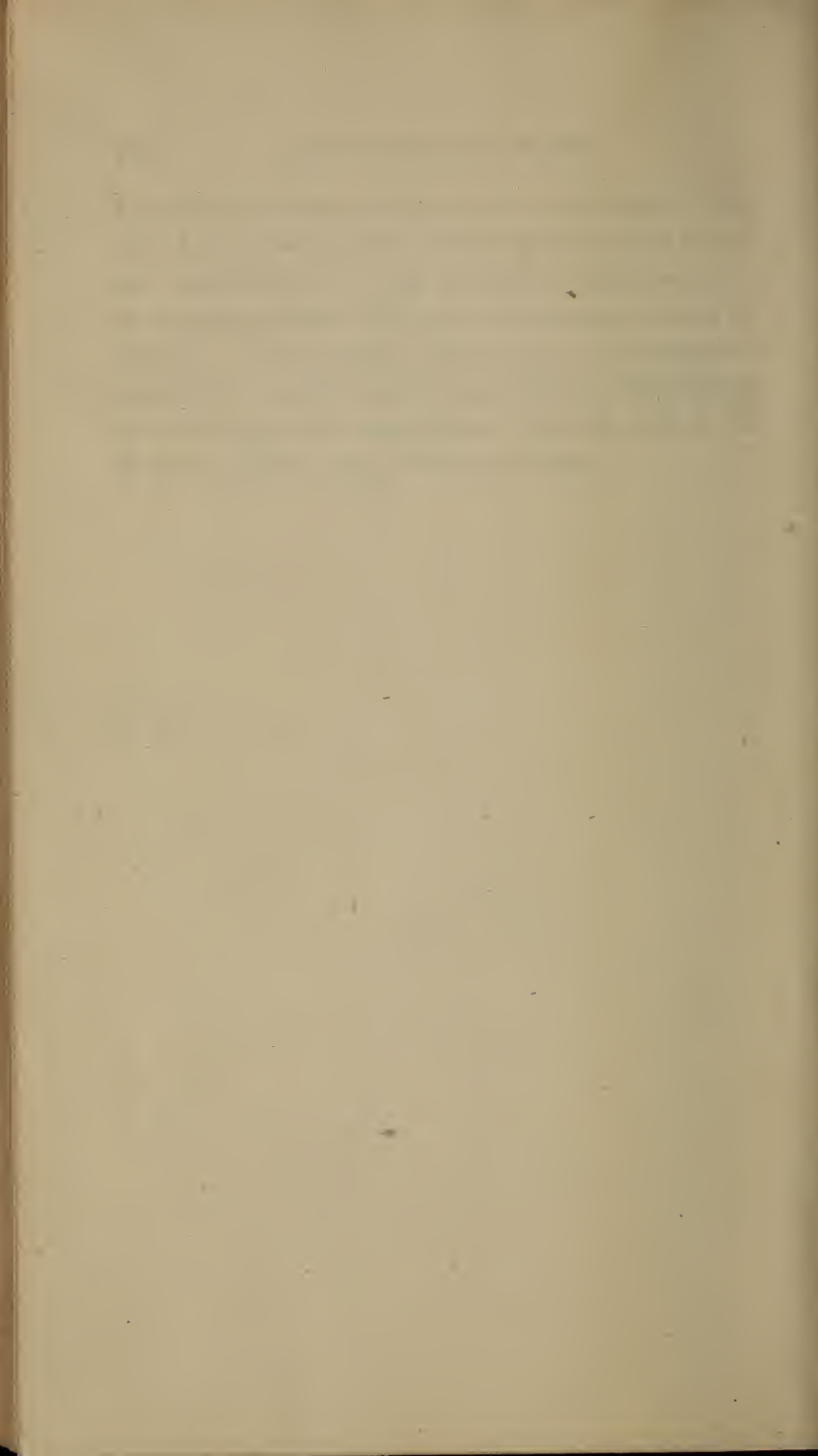
tion, which is soon to subjugate every dominion and principality to the sway of Jesus. What christian can compare the present with the past, or regard the signs of the times, which are so ominous of good to the church, and not have his heart expand with emotions which he cannot express? And who does not esteem it a privilege to live in this day, when he stands on the very eve of the accomplishment of the **GLORIOUS THINGS** spoken of Zion! And much more, who does not count it the highest privilege it is possible to enjoy, that he is permitted to co-operate with the Great Head of the Church, in bringing a ruined and apostate world back to its paradisaical state! Reader, are you engaged in this blessed work? Do you count it as your greatest happiness to live in an age of the world when you may do so much for the cause of truth and humanity, and for the glory of the Redeemer? What is it for which you live, and which you make the first end and aim of your being? Is it your own interest, or is it the interest of his kingdom, who bought us with his blood? Endeavor so to live that the disclosures of the last day will bring out an answer to this question, which you will be willing to meet.

But here I lay down my pen. The task which I have now performed, has been in some respects a pleasant one; but on other accounts I could have wished that it had devolved on another. If one

word that has been written seem to be harsh or severe, let it not therefore be thought that the author has entertained a single feeling of unkindness towards those, whose writings and doctrines he has reviewed. If any thing which this book contains is contrary to Truth, may the great Head of the Church prevent any evil consequence thereof, and to his name be all the glory forever—AMEN.











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